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CONTENTS

| | PAGE |
|--|---------|
| CHRONICLE | 585-588 |
| TOPICS OF INTEREST | |
| The American Commission on Conditions in Ireland—The Blackrobes' Revenge—The All-India Marian Congress—Is the United States Ninth in Literacy? | 589-596 |
| COMMUNICATIONS | 596-597 |
| EDITORIALS | |
| The Irish Armenia; the British Turks—Is Austria Still in Need of Help?—Amending the Smith Bill—Christian Japan and Pagan America—The Makers of Morals—Censorship at Last | 598-600 |
| LITERATURE | |
| A Word for the Philistines—Winter and Spring—Reviews—Books and Authors | 601-605 |
| SOCIOLOGY | |
| The Duluth Experiment | 605-606 |
| EDUCATION | |
| Some Colleges and the Smith Bill | 606-607 |
| NOTE AND COMMENT | 607-608 |

Chronicle

Peace Conference.—Further evidence of Germany's intention to persist in the policy of passive resistance to the Allied demands appeared in the note sent on March 26, by the Imperial Government of

Disarmament Berlin to the Council of the Ambassadors. The communication declares that Germany cannot and will not fulfil the instructions on disarmament laid down for the German Government by the Allied Commission on disarmament. The Allies at first insisted that Germany complete her disarmament by March 1, but later they extended the time limit to April 1. Among other things Germany was to hand over the arms still due under the terms of the Versailles Treaty; she was also to disarm the fortresses of Kees-trin and Lützenbogen, and reduce the number of cannons at Königsberg; in addition, she was to give guarantees that war material should not be manufactured except in the factories named by the Allies.

Germany answers that all the arms called for by the treaty have been delivered, that the maintenance of the armament of the Eastern fortresses is necessary for national defense, and that the Allies are exceeding the rights given them by the treaty in the regulations they have issued for the restriction of the manufacture of war

material. Certain points open to doubt Germany proposed should be submitted to arbitration. The action of Germany was discussed by the Council of Ambassadors, and their decision was communicated to Berlin by the President of the Council. M. Briand informed the Germans that the questions raised in the German note had all been settled at Paris and were not open to arbitration. "We called on Germany to fulfil the Allied demands or to suffer the penalties."

Czechoslovakia.—The religious census of Czechoslovakia has been completed. It was accompanied by a campaign of diabolical hatred against the Church. Every-

thing possible was done to make the number of Catholics appear as small as possible, that these figures might later be used in the proposed "separation" movement. Adherents of "Free Thought" and of the "national" Church, Protestants and Socialists worked in perfect accord to this end. Some of the great political parties and many borough and village administrations helped to promote the campaign of hatred and persecution or connived at it. Children and students in the State schools, workmen in factories and in their organizations, clerks in their offices, soldiers in the barracks, people everywhere were deceived, cajoled and terrorized into signing declarations attesting that they had left the Catholic Church. Since according to Czechoslovakian law parents determine the religion of their children under fourteen years of age, there were many heart-rending scenes when the latter were no longer allowed to attend Mass or religious instruction. There were also examples of juvenile champions of the Faith. The Bishops in the meantime had done all in their power to warn and enlighten their flock, and many who had been seduced have again come back to the Church.

The census is repudiated by Catholics as utterly unreliable in religious matters. The total results will be made known much later, but it is sufficiently clear that the anti-Catholic campaign, as a whole, is looked upon as a failure by its own promoters, although its consequences are sad enough in the harm that has been done. Yet much larger numbers of defections had been expected by the atheists and schismatics, the Protestants and Socialists who combined for this campaign. The great anti-Catholic papers plainly describe it as a failure. In consequence they have somewhat changed their tone. They are afraid, too, of the consequences which are rapidly manifesting themselves in the increased hatred of all religion. As

was obviously to be expected, only one out of every ten apostates has joined any other religious denomination. Those who have done so may not continue long in their new-fangled creeds. The largest percentage of apostasies has taken place among uneducated working people, and also among teachers, very many of whom are utterly devoid of any religion and filled with intense hatred against the Church. Their influence upon the children has created dreadful havoc and greatly menaces the future of the Republic. The educated middle classes, indifferent to religion before, have in general declined to separate from the Church in which they had been baptized.

At the Congress of the Czechoslovakian Church, held a month before the taking of the census, there were present 976 delegates, 71 priests and 912 guests. The number of the "faithful" represented by the delegates, according to the apostasies officially registered at that time, was 50,000. The Congress boasted of representing some 200,000 souls in 109 groups. Through the census campaign this number has increased, but not very considerably. The Serbian and Russian Orthodox churches, the English Reformed Church of America and the Czech Protestants were represented by one delegate each. According to a memorandum sent to the Orthodox Synod of Belgrade, the "national" Church is to be affiliated with the Serbian Church, on the basis of the first seven Councils and the Nicean Creed, but *without prejudice to liberty of conscience and free religious evolution*, and with the right of marriage for widowed priests and bishops. Bishop Dosidej, the Serbian Orthodox Bishop of Nis, is to organize the new Church on democratic lines. "Sisters," too, are to serve on the Central Committee. The total number of apostate Czech priests at present is 169. Of these sixty-one only have entered the ministry of the Czechoslovakian Church. The others have chosen various secular careers. The number of Catholic churches and chapels seized by the sectaries is thirty-seven. Their present political power is shown by the appropriation of 1,200,000 crowns, which was approved by the National Assembly. The Yednota, however, has disbanded, but only after a second vote of sixty-six against forty-three had been taken. At the final meeting its president, Kroyher, concluded with the words: "By other ways to the same end." The large body of priests who remain faithful to the Church has been organized in the Popular party's "Clergy Club." Their new monthly periodical, *Sursum*, is published in the national language, but with a short French chronicle. The daily *Cech* also carries a French chronicle every Sunday. The fact that more than three-fourths of the rural population and about two-thirds of the population of the cities have recorded themselves as Catholics in spite of the rabid campaign of deceit, defamation and coercion shows that the Catholic cause has worthy defenders in Czechoslovakia. The evil was brought upon the Church because of lack of thorough organization,

while her enemies were solidly united against her. It is the old story. The Government, as now constituted, is dependent upon anti-religious and anti-Catholic parties. Hence it fears to protect Catholics in those fundamental rights which belong to every citizen and to every corporation in the State.

England.—On March 28, by an overwhelming majority, the Independent Labor party conference at Southport rejected the twenty-one conditions laid down by Moscow for affiliation with the Third Communist International. The conference disposed of 635 votes. Of these 97 were cast for affiliation, 521 against. When the result was announced it was stated that the Left Wing group, which had just sustained such a signal defeat, would meet later to consider their attitude toward the party. Mr. Palin, of Bradford, moved the resolution against affiliation. He said that one of the twenty-one of the conditions proposed by Moscow was that the workers should prepare not for an easy Parliamentary victory, but for a victory by bloody civil war. He found it difficult, he added, to understand the position of those who had accepted the principles of the Independent Labor party, and yet could at the same time imagine that violence and civil war could be a method of achieving what they desired.

The defeated resolution, which stood for the acceptance of the radical Moscow conditions, was sponsored by Liverpool and fourteen other branches. According to Mr. Ramsay MacDonald, the Left Wing adherents had received official instructions from Moscow to remain inside the Independent Labor party in order to disrupt it until they secured a majority for the Third International. Did they think, he asked, if there were a revolution now they would be ruled by peaceful democratic methods? By no means. Those who were now so eager, he continued, to join the Third International would soon be disillusioned. They were told, he further stated, to separate themselves from "old fogies" like himself and Mr. Snowden, and to put their names on the proscribed list, as the "time had come for them to sleep with their fathers and be forgotten." He appealed to the conference to give such an overwhelming vote against affiliation with Moscow as would finally settle the question so far as the Independent Labor party was concerned. Despite these fair words, England is now in the throes of a great strike precipitated by nearly 1,000,000 miners who are supported by railway and transport men.

Ireland.—The outstanding events of the week in Ireland are the continued brutality of British rule and the replacement of French by Lord Talbot. The latter act is considered an ineffectual and unscrupulous attempt on the part of Lloyd George to use religion as a political weapon to subdue Ireland. But the Irish, who have never used their religion for political purposes, have not been

*Talbot, Geddes,
Ireland*

taken unaware. They have already pronounced Lord Talbot a George dummy and have expressed scorn for the effort of the Premier to debase religion, and for Talbot, because he lent himself to the attempt. This week as last week and the week before the British announced the discovery of important Sinn Fein documents incriminating Irishmen, but as these finds always coincide with the murder of Irishmen or children or some such British atrocity, little attention is paid to them by intelligent men. The most interesting documents of the week are those issued from Washington by Geddes, who has succeeded in making the British embassy a laughing stock, by stripping himself for a bout with historical truth, truth emerging victorious over the ambassador. On March 30, Geddes issued a statement to the effect that Ireland was prosperous and needed no extraneous help. Moreover, he added, Great Britain had on hand millions of pounds for Ireland, but the Irish would not accept the money. Unfortunately for the Ambassador he had not seen the editorial printed by the Manchester *Guardian*, under date of March 28. This wide-awake, accurate paper declared:

They [the Americans] see great widespread distress; they see in Cork wholesale devastation. They do not pretend to pass final judgment upon the proceedings which have brought about these results but they see the results quite clearly, and *as no one else is coming forward to give help*, they are coming forward. The consequences may be somewhat far-reaching. (Italics inserted.)

Apropos of this topic, Mr. Lawrence Godkin wrote in the New York *World* of April 1:

The British embassy in Washington has issued a statement intended to give the impression that American money is not needed in Ireland to support its stricken people and rebuild its industries destroyed by the Black and Tans.

In answer I give an extract from a letter to the American Commission for Relief in Ireland from the Catholic Bishop of Down and Connor. He is speaking of conditions in Belfast only. Conditions in other parts of Ireland are as bad or worse. The Bishop says:

We have to find the necessities of life for 5,000 or 6,000 bread-winners and their dependents, in all nearly 30,000 souls. Ireland, Scotland and England have given us over £120,000 and we can hope for no more from them. Unless America can come quickly to our aid I do not know under heaven what will happen.

As the Bishop's statement is confirmed by a mass of evidence in possession of the American Commission for Relief in Ireland and by the report of the British Labor Commission and by Sir Horace Plunkett and many others, I am afraid we shall have to conclude that the British Foreign Office does not keep Sir Auckland Geddes fully informed about conditions in Ireland.

On the same day a dispatch from London denied Geddes' statements, asserting that not only had not Great Britain offered help to Ireland but was even now avoiding liability for damages inflicted by her drunken forces in Ireland.

Nothing daunted, though truth blushed, the British ambassador issued a statement which declared the calm, objective, judicial report of the American Commission on Conditions in Ireland an *ex parte* statement. He further asserted that he had documents to prove that no Irish person had been tortured. Immediately it was stated in the public prints that, if the report were

ex parte, England and the Unionists would be to blame. For Geddes himself, Carson and his gallopers and other aggrieved Unionists were all invited to testify. Further, Great Britain had refused to allow entrance into Ireland to a non-partisan investigating committee of Americans carrying American passports. Finally, Geddes was informed that the Commission would reconvene if he wished to testify, and he was invited, also, to place before any committee he might select the documents in his possession. This, it was argued, he owed to his country, if not to civilization. He has not answered, and the hideous unscrupulousness of British propaganda is exposed once again.

Portugal.—The *Osservatore Romano* and *La Croix*, of Paris, give detailed accounts of the sessions of the Congress recently held in the capital by the Portuguese

The Catholic Center Party

Catholic Center party. The Congress was presided over by the Archbishop of Mytilene, Vicar-General of Lisbon, assisted by the leader of the Center party, the distinguished lawyer, M. Lino Netto. From a review of the work done at these sessions, it is evident that the Portuguese Catholics intend to organize a vigorous campaign for the protection of their educational, social, political and religious rights. Their program is summarized in the following practical resolutions which they unanimously adopted: (1) To preserve, in accordance with its constitutions, the character of the Center as a politico-social, but definitely "confessional" and Catholic organization; (2) To insist on the liberties most essential to the life of the Church in Portugal, and especially on the recognition of the ecclesiastical Hierarchy, and the free exercise of its authority in matters either purely religious or of a mixed nature, and to demand the full right to give religious instruction in private schools; (3) to work for greater activity in parish life through the enrolment of all Catholics in the various pious, charitable and social associations of the parish; (4) to develop Catholic education by the foundation of schools of all grades, the organization of post-graduate activities, the creation of institutions of higher education to foster university work and give it a truly Catholic direction and outlook; (5) to organize a series of lectures in order to furnish popular solutions along Catholic lines of the great social, economic, moral and religious problems affecting the nation; (6) To acquire some large and commodious building as a center of social and religious life in the capital; (7) to urge all Catholics to register as voters in order to fulfil their duty as electors in accordance with the wishes of the Holy See, of the Portuguese Bishops, and the Center party itself; (8) to address an appeal to the country, insisting on the necessity of greater union and practical charity among citizens, declaring that the Center party stands for the highest moral interests of the country and civilization itself, advising a return to the land and the development of agriculture.

The sessions concluded with the sending of a telegram

to the Holy Father, asking his blessing on the work of the Congress and assuring him of its loyalty. The *Osservatore Romano* concludes its article on the Congress with words of sincerest congratulations on the work actually accomplished, with the added expression of the hope that the decisions taken will be speedily put into practise and bear abundant fruit.

Rumania.—The American Committee on the Rights of Religious Minorities has addressed an appeal to the Rumanian Government in which it thus describes the

Oppression of Foreign Minorities intolerable conditions existing there at the present time:

It is alleged, and we believe upon competent authority, that the Hungarian and Saxon communities in Transylvania are suffering grievous wrongs. There is throughout the country an atmosphere of suspicion and distrust, that in places is deepening into hatred. The ministers of the Churches are hampered in their work, and the very life of the Churches is in danger. The personal and official liberty of the officers of the Churches, in the Church courts, and in the schools connected with the Churches is restricted and, in many cases, has been entirely taken away. Some ministers and members of these Churches are now in prison. Many of them have been flogged, and often the causes of these ill-treatments seem from the evidence at hand to have been not at all commensurate with the severity of the punishment. Almost all the homes and private property of these people have been commandeered. Property of their schools, their colleges, and, in some instances, their churches has been taken from them. The destruction caused by the troops and by the local authorities to the Church and school property has not been repaired. All of these allegations are of acts that are in complete disregard of the solemn provisions and promises guaranteed through the Minority Treaty signed December 10, 1919, by which Treaty the Rumanian Government made itself responsible for the protection of these minorities.

The Committee expresses itself as mindful of the difficulties created for the Government by racial animosities, but urges that specific steps be taken which will guarantee to all the people of Transylvania:

(1.) A strict fulfilment of all the clauses in the Treaties relating to the rights of religious minorities. (2.) Relief from oppression in such a center as Cluj caused by the quartering of Rumanian families and officials in the homes of the Hungarians without their consent and to their serious disadvantage. (3.) The restoration of church property confiscated by the State, and compensation for ecclesiastical property of all kinds used by the State, this to include lands, forests, buildings and equipments. (4.) The privilege of the Churches to maintain their own schools, universities and colleges for the training of their teachers, their clergy, and their missionaries. Of course, it is understood that such schools shall be subject to the requirements of the Rumanian Government and open for inspection and supervision by such properly accredited authorities as the Government may require and appoint. (5.) Liberty of communication by post, telegraph or telephone, and personal intercourse on the part of ministers and authorities of the Transylvania Churches with Churches, schools and universities in other lands, subject only to such requirements and restrictions as apply to other Rumanian citizens in whatever part of the kingdom they may live. (6.) Removal of all discriminatory restrictions upon the freedom of the Churches to maintain their work and religious agencies and to transact their business on the same basis as that of the other Churches of the Kingdom. (7.) The free use

by these Churches of their own language in public worship. (8.) Complete amnesty for all ministers, Church officials, and members of the Churches who have been arrested because of their unwillingness to accept Rumanian citizenship, but who are now willing to pledge their loyalty. (9.) A proper representation in the government at Bucharest, of such officials of the Hungarian Churches as may be elected, and which will place these Churches on an equality with the other Churches and religious agencies of the Rumanian Kingdom.

The population of Rumania is at present divided into the following nationalities: Rumanians, 1,472,021; Magyars (including Szekels), 918,217; Germans, 234,085; all other, 54,044. The Hungarians, who have been ruthlessly partitioned among the various new States, are solemnly demanding the restoration of their national integrity.

Spain.—The Catholic Student Movement ranks among the most important and best organized manifestations of Catholic social activities in the peninsula. As in every country in Europe, the fight which the Catholic student body is waging, is openly directed against the Socialist tendencies which, at the present moment, are at work among the masses of the Spanish people. But it is an encouraging sign that the well-directed-attacks are holding these evil tendencies in check.

In every university in Spain, the Catholic students formed a federation or union. This is made up of the students in the various university departments such as engineering, medicine, science, law. The local federations combine to form a central Confederation representing all the universities of the country. This Confederation is affiliated with the International Association of Catholic Students with headquarters at Fribourg, Switzerland. The Confederation lately sent a representative to the students' Congresses held at Magburg, Jugoslavia, and at Fulda, Germany. It is its purpose to send delegates to the coming congress of Ferrara. It keeps up active and friendly relations with the Catholic student bodies of Portugal and South America as well as with those of Switzerland, Holland and Belgium.

At the head of the Confederation, there is a central committee elected by the various federations. Besides this, a Superior Council, composed of the most eminent Spanish scholars and educators, among them, the illustrious Antonio Maura, acts as an advisory body to further the splendid movement. The women have not remained aloof from these Catholic and patriotic activities. Those among them who attend university courses formed a women's section as an integral part of the Confederation. At their head is the Marchioness de Santillana, one of the leading figures in the women's movement in Spain, a movement carried on along thoroughly sound and Catholic principles. The Students' Movement has already accomplished incalculable good. One of its most noteworthy results is the spread among the future intellectual leaders of the country of good social, economic and religious doctrines.

The American Commission on Conditions in Ireland

WILLIAM J. M. A. MALONEY, M.D.

HAVING held fourteen public hearings, considered a mass of documentary and photographic evidence, and examined thirty-eight English, Irish and American witnesses, the American Commission on Conditions in Ireland has issued its Interim Report. The Report frees the facts of the conditions in Ireland from both agonized exaggeration and merciless understatement. And the facts thus attested and proved follow one another through the Report in quiet, impressive procession which Englishmen will view with horror and shame, and which the rest of the world will recognize as the funeral cortege of the British Empire.

Recently the great English weekly, the *New Statesman*, condemned the present ruling clique in Britain as "the worst and most disreputable government of modern times." This verdict delivered by what is best in English public opinion is confirmed by the Report, which represents the impartial judgment of what is best in American public life. The Commission reporting was chosen by a Committee which included the late Cardinal Gibbons, Archbishop Keane and 4 Catholic Bishops, 7 Protestant Episcopal Bishops, 4 Methodist Bishops, the Governors of 5 States, 11 United States Senators, 13 Congressmen, the Mayors of 15 large cities, and clergymen, jurists, college presidents, and professors, publicists, editors, and business and labor leaders from 36 States.

In spite of persistent efforts the Commission failed to secure the official British side of the case. The Bryce Commission on Belgian atrocities was similarly handicapped, but to an even greater degree. For the American Commission on British atrocities had before it the British Labor Report on Ireland, the English Quakers' Report on Ireland, and analogous reports and documents, besides the first-hand evidence of two English witnesses who were members of the Committee of the Women's International League that investigated conditions in Ireland. In response to a suggestion made by leaders of the British Labor party, the Commission selected three of its number to go to England, and after enlisting British public support, to proceed thence to Ireland, for the investigation of the Ulster and the British points of view there. The United States Government issued passports to the three members, but the British Government refused to visé these passports. It has been apparent for some time that the British Government dreads nothing so much as an investigation of its conduct in Ireland, and the Report of the American Commission makes clear the reason for this dread.

The pages of the report are filled with facts that will cause civilized governments to consider whether or not self-respecting nations can afford to continue to maintain

relations with the Imperial British Government, as at present constituted. We read eye-witness accounts of the murder of elected Irish officials, by British assassins; of the indiscriminate shooting into Irish homes in the dead of night; of the burning and sacking of towns and villages and of terrorized women and children fleeing to the hills and fields, or hiding in graveyards; of the murder of priests, the raiding of convents, and the profanation of churches; of funerals harried to the graveside by helmeted soldiers with fixed bayonets, tossing the wreaths off the coffins; of the flogging of scores of village folk; of the murder of prisoners wounded and unwounded; of robbery, burglary, looting and depravity; of the torture of prisoners before execution; and of other infamies that will denounce the name of England throughout the ages. "The British terror in Ireland," says the Report, "would seem to us to violate . . . all law of peace and of war, private and public, human and Divine. In its long continuance, complete organization, ruthlessness and all-pervading character, it would seem to your Commission almost without parallel in the practise of civilized nations."

To disguise this terror the British have made use of certain expedients. Murder and arson are attributed to "Sinn Fein extremists": prisoners are not murdered but are shot for "refusal to halt" or "for trying to escape"; and the sacking of towns is justified as "reprisals." "Sinn Fein extremists," says the Report, would seem to be a term used exclusively by the British. The term is sometimes employed by them to connote murderers and incendiaries engaged in the destruction of the lives and property of Irish Republicans. In the case of Mayor MacCurtain a British-summoned coroner's jury charged certain agents of the Imperial British Government with the crime; and in the case of the burning of Cork, General Strickland's tribunal apparently found that certain Black and Tans were culpable, though in both cases members of the Imperial British Government had averred that the guilty parties were "Sinn Fein extremists."

Regarding reprisals, the Report states:

During 1919 the British reprisal policy was instituted. It demonstrably consisted in an acute intensification of the long prevailing British terror. That terror was not initiated by the assassination of the British military, was not confined to areas in which these assassinations occurred, and was not absent from areas where there had been no assassinations. It was therefore not in the nature of a retaliation either justifiable or unjustifiable, on the part of the party first attacked. The official use of the term reprisal would consequently seem to us the stereotyped *ruse de guerre*, intended to lead the British and other people into condoning an aggravation of the Imperial British terrorism in Ireland.

Not atypical, and extremely illuminating, is the account of the Galway reprisal of September 17, 1920. Galway had been quiet and peaceful. In the police barracks were fifty constables and one Black and Tan. The latter was described to the Commission by one of the constables as a consistent drunkard and a reckless character. On the night in question he had been drinking heavily in the barracks and towards midnight he strolled down to the railroad station, announcing that he would be back presently with a fresh bottle of whiskey. Two American witnesses that appeared before the Commission happened to reach Galway that night. They noted a crowd waiting at the railroad station for the late newspapers from Cork. The Black and Tan, who was in plain clothes, suddenly whipped out his revolver and began shooting at random into the crowd. A youth fell, mortally wounded. There was a panic. Some good citizen finally jumped at the miscreant and after a scuffle shot him, probably with the miscreant's own revolver.

The police in the barracks were immediately roused with the cry that a constable had been shot. The whole fifty, with the district inspector, rushed out and ran amuck, burning, pillaging, and committing general acts of terror. Three men were dragged from their homes to be shot, but the police were so drunk that two escaped. The third was practically disemboweled by bullets. He had not even been at the railroad station. Immediately thereafter the curfew was imposed in Galway, a large force of Black and Tans was rushed into the town, and a general reign of terror was inaugurated.

The Report inevitably recalls the Bryce Report on the German occupation of Belgium. The Commission clearly establishes the culpability of the Imperial British Government for the Irish atrocities. The British troops in Ireland include in their ranks criminals, convicts, and mere boys. Official British propaganda is used to breed fear and hate in these troops. Drinking to excess is encouraged in the British barracks. And the Commission presents picture after picture of soldiers crazed with drink running amuck, burning, destroying and promiscuously murdering. Such acts of criminal violence are condoned, encouraged or even actually participated in by Imperial British officers. Addressing his men in Listowel Barracks, District Inspector Smythe of the R. I. C. said: "If the persons approaching carry their hands in their pockets or are in any way suspicious-looking, shoot them down. You may make mistakes occasionally, and innocent persons may be shot, but that cannot be helped and you are bound to get the right persons sometimes. The more you shoot, the better I will like you; and I assure you that no policeman will get into trouble for shooting any man." Witnesses and affidavits attest to this language.

But the facts set forth in the Report make clear that the policy of murder, arson and terror has its source higher than inspectors or generals who urge their men to slay and to burn. The testimony quotes official com-

mands to burn homes, orders issued by the Imperial British High Command. It also cites other official orders, including a proclamation which makes death the penalty for a mother who harbors her son in her home, if he is a Republican; and eighty per cent of the sons in Ireland are Republicans "levying war against His Majesty, the King." The Report states:

This proclamation would seem to us to be directed not only against Irish womanhood, but also against the memory of the noblest of Englishwomen, Edith Cavell, shot for harboring persons levying war against his Majesty the Kaiser. The British High Command would appear to make the heroism of Edith Cavell a crime and to confirm her sentence.

The conclusions of the Commission are as follows:

We find that the Irish people are deprived of the protection of British law, to which they would be entitled as subjects of the British King. They are likewise deprived of the moral protection granted by international law to which they would be entitled as belligerents. They are at the mercy of Imperial British forces which acting contrary both to all law and to all standards of human conduct, have instituted in Ireland a "terror" that is more terrible than war. More specifically, the evidence regarding this campaign of terrorism, which we present hereafter, proves:

1. The Imperial British Government has created and introduced into Ireland, a force of at least 78,000 men, many of them youthful and inexperienced, and some of them convicts; and has incited that force to unbridled violence.

2. The Imperial British forces in Ireland have tortured, and indiscriminately killed, innocent men, women and children; have discriminately assassinated persons suspected of being Republicans; have tortured and shot prisoners while in custody, adopting the subterfuges of "refusal to halt" and "attempting to escape"; and have attributed to alleged "Sinn Fein extremists" the British assassination of prominent Irish Republicans.

3. House-burning and wanton destruction of whole villages and cities by Imperial British forces under Imperial British officers have been countenanced, and ordered by officials of the British Government; and elaborate provision by gasoline sprays and bombs has been made in a number of instances for systematic incendiarism as part of a plan of terrorism.

4. A campaign for the destruction of the means of existence of the Irish people has been conducted by the burning of factories, creameries, crops and farm implements and the shooting of farm animals. This campaign is carried on regardless of political views of their owners, and results in widespread and acute suffering among women and children.

5. Acting under a series of proclamations issued by the competent military authorities of the Imperial British forces, hostages are carried by forces exposed to the fire of the Republican army; fines are levied upon towns and villages as punishment for alleged offenses of individuals; private property is destroyed in reprisals for acts with which the owners have no connection, and the civilian population is subjected to a constant inquisition upon the theory that individuals are in possession of information valuable to the military forces of Great Britain. These acts of the Imperial British forces are contrary to the laws of peace or war among modern civilized nations.

6. This "terror" has failed to reestablish Imperial British civil government in Ireland. Throughout the greater part of Ireland British courts have ceased to function, local, county and city governments refuse to recognize British authority; and British civil officials fulfil no function of service to the Irish people.

7. In spite of the British "terror" the majority of the Irish people having sanctioned by ballot the Irish Republic, give their

allegiance to it; pay taxes to it; and respect the decisions of its courts and of its civil officials.

The Report is signed by the whole Commission: Miss Jane Addams, a prominent worker in the cause of world peace; Dr. Frederic C. Howe, a high authority on economics and international politics; James H. Maurer, President Pennsylvania State Federation of Labor; Major Oliver P. Newman, former chairman of the Board of Commissioners of the District of Columbia; U. S. Senator George W. Norris, of Nebraska; Rev. Norman Thomas, Presbyterian clergyman and editor of *The World Tomorrow*; U. S. Senator David I. Walsh of Massachusetts; and L. Hollingsworth Wood, Chairman, prominent member of the Society of Friends.

To this main Report a short supplemental report, signed by the six Protestant members of the Commission is added, dealing with the so-called religious issue. The Commission finds no religious issue outside the Ulster area: and in that area attributes religious troubles to the intrigues of employers and landowners seeking to keep the workers of Ulster divided by religious hatreds.

The Blackrobes' Revenge

JOHN C. REVILLE, S.J.

LONG after the death, at the battle of Oberhausen in Bavaria, June 27, 1800, of Latour d'Auvergne, the hero whom Napoleon called the First Grenadier of France, the name of the dead soldier was still called at the regimental muster. As soon as it was heard, the oldest sergeant saluted and answered: "Dead on the Field of Honor." Even up to the present day when the colors of the Forty-sixth Regiment are carried on parade, the same inspiring ceremony is observed.

Once a year in every community of the sons of the soldier Saint of Loyola, the list of the deceased members of the Order is read aloud. It is a tribute which the living owe to their departed companions in arms, of many lands and races and tongues, those by whose side they toiled, those whose names tell them little more than that they were banded with them in a common cause, the cause of Christ and His Church.

When, after the late war, the Jesuits of France were enabled to meet together to cheer their returning soldier-priests and chaplains who had gone out in obedience to French law, those whom the bursting shell and the poisoned gas had spared, they called the same roll. But then a deeper meaning, poignant sorrow but exultant joy, must have been added to the scene. The reader's eyes cannot have been undimmed by tears, nor his voice unchoked by sobs, when the names of the war-dead fell from his lips. At every loved name, the answer of the heart at least, must have been that which so long greeted the name of the First Grenadier of France: "Dead on the Field of Honor."

The hand of one of their brothers in religion, that of the distinguished historian of St. Francis Xavier, Father

A. Brou, has preserved for us this splendid roster of heroes (" *Les Jésuites Morts pour La France*": Tours, Mame). The book is as simple as the lives and the heroism of the men to whose memory it is dedicated. It is little more than a list of the French Jesuits, priests, scholastics or ecclesiastical students, and lay-brothers who in the Great War laid down their lives for the motherland. Its pages are Attic in their simplicity and brevity, but eloquent with the pathos of more than Spartan deeds and sufferings. It is the roll-call of another Theban legion. Names, dates, facts, these and nothing more! No artifice of presentation, none of the tricks of the panegyrist. In the case of these 169 martyrs of the cause of duty and of France, little more is given than the date of their birth and their entrance into the ranks of the soldier hero of Pampeluna; their occupations as religious, the record of their military service, their death. The wording of these mortuary notices is as succinct almost as the few words inscribed on the humble crosses, erected under the shot and the shell of the enemy's guns, over the tombs of the victims of the war. In many cases the brief record is slightly lengthened by the addition of the text of official "citations" in the case of those who won decorations for exceptional bravery.

In the very first month of the war, August, 1914, 498 French Jesuits were under the colors. On Armistice Day, November 11, 1918, 841 had been mustered into service or had volunteered. By August, 1919, 163 had died in the service of France. Six others must be added to the roll, not actually killed in battle, but who in different ways sacrificed their lives for their country. A mere glance at the military decorations they won proves that many were of the breed of the old paladins of France from whom not a few were actually descended. By August 15, 68 of these blackrobes had received the Cross of the Legion of Honor, 48 the Médaille Militaire, 320 the Croix de Guerre, and 590 at least had been mentioned in dispatches, regimental, divisional and general orders, all for exceptional gallantry under fire. To these must be added 4 wearers of medals won in the service of the sick, 3 decorated for heroic conduct in Tunisia and Morocco, and 15 awarded military distinctions by foreign governments. Without exaggeration, might not the Jesuit soldier of the World War rightly deserve the title given by Napoleon to Marshal Ney: "*Le Brave des Braves*"? The Bravest of the Brave.

These pages breathe the very aroma of epic and romance. At times they recall those touching lines in which Virgil sings youthful boy-heroes like Euryalus dying side by side with the veterans of well-fought fields. Joseph Radisson, for instance, a boy of nineteen, but already in his fourth year of religious life, is killed while holding with the 283d Regiment a dangerous advance post on the Aisne. Not far from the page that tells of the death of this youthful knight, is that which speaks of the venerable Father Maturin Le Texier, a veteran of the war of 1870, then missionary in Brittany, decorated with

the Cross of the Legion of Honor and the Croix de Guerre, mentioned in the general orders of the Second Army by General de Castelnau, and twice again by Joffre and Pétain as a type of absolute devotion and fearlessness, a model soldier and priest. On the Chemin des Dames when trying to save the Blessed Sacrament from his shell-shattered dugout, he is mortally wounded, and made prisoner. He dies in a German prison-camp from the results of his wounds. Indomitable old man! He is the Nestor of this Ignatian epic.

In this roster are names well-known to scholastic lore, to letters and arts. Five professors of the sacred sciences are found there: Auffroy, doctor of civil law, professor of canon law; Rivet, who to his scholastic laurels earned as professor in the Gregorian University at Rome adds the laurels of the Legion of Honor; Roiron, awarded the Médaille Militaire, a doctor of the Sorbonne, a specialist in Virgilian studies, one of whose theses for his doctor's degree was written in Greek; Bouvier, professor of theology, an authority on the history of religions, a hero of the titanic fights of Verdun, wearer of the Médaille Militaire and the Croix de Guerre; Rousselot, a doctor of the Sorbonne like Roiron, professor of dogmatic theology in the Catholic Institute of Paris, whose writings on the most difficult questions of mysticism and metaphysics were welcomed in the reviews of France, Germany and Italy; Aucler, a distinguished archeologist. Close to them are De La Rouvière, professor of Arabic; Cascua, doctor in theology of the Gregorian University, doctor of biblical studies, graduate of the School of Oriental Languages of the University of Beirut, whose courage, said one of the Chasseurs Alpins, popularly known as the Blue Devils, made one's hair stand on end, and won for him the Military Medal and the War Cross. And these names are picked at random; others equally distinguished for their military record might be cited: the magnificent Soury-Lavergne, Lenoir, Raymond, Gauthier, all decorated, mentioned in dispatches three, four, five times, all dead on the field of honor.

Among the victims are missionaries from Syria, Armenia, Madagascar, the forests of Brazil, the uplands of Colombia. Five newly-made priests, ordained on the second of August, 1914, amid the sound of the guns, are killed in the first fervor of their priesthood, among them Lieutenant Paul Dubrulle, author of a stirring book, "My Regiment in the Furnace of Verdun." The book was written on his kit in the trenches amid the inferno of battle. The author is a winner of the Cross of the Legion of Honor and the War Cross, and is mentioned in army orders by Marshal Pétain. There is Lieutenant Gilbert de Gironde, wearer of the Cross of the Legion of Honor, the Croix de Guerre and the Médaille Militaire, the incomparable, the hero among heroes, the man with the gallantry of a Machabee, the priestly zeal of Onias, the Bayard, the Galahad of this cohort of heroes. He counts but five months of service, but months rounded to years by the splendor of his virtues. His death before Ypres was that

of a crusader and a priest. It spread dismay in the 81st regiment. The men of that heroic unit declared that the absence of Lieutenant De Gironde had almost made them cowards. When it became known that he was to lead them no more, a cry of sorrow went up from officers and men, like that heard on that evening so dramatically described by Maurice Barrès, when the terrible news flashed through the army that the Knight of the Air, Georges Guynemer, had not returned! Gilbert de Gironde was killed December 7, 1914. Five days after, André de Gailhard-Bancel, sixth child of M. de Gailhard-Bancel, the fearless Catholic Deputy from the Ardèche, was shot down while leading his men against the German trenches. He too wins the Cross of the Legion of Honor. On that same day, almost on the very spot where André had fallen, his brother Pierre, a lieutenant in the same regiment, met a glorious death. It is like a scene from Virgil. It is Alcanor rushing to clasp his dying brother Maeon in his arms: "*Huic frater subit Alcanor, fratremque ruentem Sustentat dextra.*"

A Catholic Deputy offers these two boys to his beloved France just as Marshal Foch sees his son, Captain Germain Foch, die a soldier's death, and General de Castelnau sacrifices three of his children to the cause of the motherland. French Catholics of every rank and class, like Paulus Aemilius at Cannae, were spendthrifts of their lives and their blood in the World War. One more name must close this heroic muster-roll. October 1st, 1915, Henry Veuillot was killed before Souain. He was the grand-nephew of the illustrious Catholic writer, Louis Veuillot. His last words will stir American hearts. They echo the sentiment of brave Lawrence when he fell mortally wounded on the deck of the Chesapeake: "Don't give up the fight!"

These 169 martyrs of duty showed to the world what the sons of St. Ignatius really are. Jesuits are frequently depicted as cold, calculating, locked in a tower of icy reserve, barricaded behind a frowning rampart of formalism. But the Jesuits in the armies of France were soon discovered to be broad-minded, human, sympathetic, light-hearted, gay. Summoned from the solitude of novitiate, or college, from a missionary's pulpit or a professor's chair, they quickly learn the ways of the poilus and become their best friends. As chaplains or fighting priests they win the respect and the admiration of the whole army.

The war proved the worth of Jesuit training. That training made men. It marked them all with an unmistakable seal. They were obedient and self-sacrificing men. Obedience to authority, submission to rule and order is the Jesuit's special virtue. That obedience has been misrepresented as slavish and foolishly blind. But France at bay, needing men ready for any danger and any death, must thank Ignatius for that obedience. She had but to hint her will, they never faltered. They were ordered to death in Flanders, in the Argonne, before the forts of Verdun, in the air, on the high seas. They never

reasoned why. They sallied forth and died. In the citations won by these heroes and signed by generals like Nivelles, Gouraud, Grossetti, De Langle de Cary, the dead are praised for the very virtues dear to St. Ignatius, for their obedience, their *dévouement* or spirit of self-sacrifice, their loyalty to their comrades and their chiefs, their priestly zeal, their contempt of death. This Jesuit martyrology eloquently proves that Ignatius Loyola, the stern fighter of Najera and Pampeluna, had every reason to be proud of his soldier sons.

The Jesuit is painted as unpatriotic. He is said to be a man without a country, and to place the interests of his Order above all others. The Jesuits of France might have been excused had they manifested any resentment against the land of their birth. They had been the victims of unjust laws. Their colleges and educational centers had been closed. As a corporate body, these "black-robed conspirators" were not allowed to live in their own country, but were driven from its soil. France, or rather its atheistic Government, would not tolerate them in peace. They had to find a home in other lands, in England, in Egypt, in Syria, in far-off China. The laws that drove them out were tyrannical and unjust. No other crime had ever been brought home to these men, save an unaltered fidelity to Christ, to Rome, to the Faith of the

vast majority of Frenchmen, the Faith of St. Louis, of Bossuet, Vincent de Paul and St. Jeanne d'Arc. Those that knew them, as Voltaire knew them in his college days under them, rendered them the homage which even Voltaire could not withhold, and declared them priests of irreproachable life, refined, peace-loving, scholarly gentlemen, lovable and kind-hearted men. Heartbroken, the exiles bade farewell to the land of their birth and their love.

But when in the tragic summer of 1914 the exiled Blackrobes heard from afar the rumblings of war, the thunder of the captains and the shouting, and then saw the enemies' hordes plunging through every open gateway to the very heart of France, when they saw their mother's blood trickling from a hundred deadly wounds, they forgot and forgave all the wrongs of the past. From the ice fields of the North and the palm groves of southern seas, they trooped back to her shores and made of their bodies a living rampart for that agonizing and bleeding form. They knew they would fall. But the law was there and they obeyed. One cry rose from their serried ranks: "*Morituri Te Salutamus*. Mother France, Hail! For Thee we gladly and proudly die." That and that alone was the Blackrobes' revenge. How will France answer such heroism?

The All-India Marian Congress

A. M. VERSTRAETEN, S.J.

THE Marian Congress of India, Burma, and Ceylon has been declared a great success, an unparalleled glorification of Mary, in whose honor it had been convened, and an impressive manifestation of the Catholic Faith, for which it had been organized. I intend to write down my impressions, still fresh and buoyant of enthusiasm after the magnificent procession, which crowned the Congress. If by so doing, I fail to follow the plan of a systematic report, I may, instead, catch something of an unforeseen element, as in a cinema.

For one who treads the Indian soil for the first time, there are queer things in store, dresses of all colors and hues as well of men as of women: Europeans, with the white "pith tops," or sun helmet; Mahomedans with the red fez; Parsees with an oil-cloth miter; Hindus with a red, green or purple turban; men with three horizontal stripes on the forehead in honor of Siva, and others with triangular stripes in honor of Vishnu; heads, as bare as glass, except for a pig-tail on the back, and others with long hair, tied together with a string; faces entirely shaven and faces with a dyed red beard, etc. All these particularities are not passing fashions, like the *Mode de Paris*, but old, traditional privileges, time-honored distinctions of religion, nationality and caste.

These and many other singularities were amply represented at Madras. There was no want of variety among

our Catholics themselves, who had come to the Congress: from the uncultured Telegu to the refined Brahmin, from the Burmese with his flat Chinese face to the distinctive Madrassi. Add that at least twenty different languages were spoken during the Congress.

Let us take, in passing, a glimpse at the camps of our guests: camp A, B, C, etc., for such were the names given to the centers, where our visitors are put up. The lodging is perhaps not all that could be desired; but this will at once show to outsiders, that our congregationists are not a troop of world-trotters in search of comfort and amusement, but rather a group of pious pilgrims, gathered for a religious purpose.

On Tuesday evening, January 4, took place the solemn opening of the Marian Congress, in the pandal. This pandal requires a word of explanation. As no hall in Madras was big enough to contain so great a crowd, the committee had erected a pandal or bamboo auditorium, of uncommon proportions, decorated with Oriental splendor. It was in the shape of a cross of which the four parts were of equal length. The central square, surmounted by a bell-shaped dome, was raised a few feet above the floor, to serve as a platform for the general meetings, and as a sanctuary for Mass and Benediction. The pandal, capable of accommodating some twelve thousand persons, was crowded for the opening func-

tion. Enthusiasm already prevailed in the compact multitude, especially when the Archbishop of Bombay, Dr. Goodier, S.J., whose charming personality graced the whole Congress, explained the true significance of the Marian Congress, held in the city once called *Madre-di-Dios*, so close to the tomb of St. Thomas, the first apostle of India, and in an atmosphere still impregnated with the spirit of St. Francis Xavier, who began his apostolic career here.

Wednesday and Thursday were set apart for the various sessions. The whole program was gone through very orderly; this was up-hill work indeed. From ten to twelve, and again from two to four, sessions were simultaneously held in the four arms of the cross-pandal. I can only mention a few items which more forcibly drew my attention.

An Indian Truth Society had been launched, and in less than two years it had produced more than fifty tracts. It was resolved, however, to make a greater use of the press. "Our Catholic defensive must consist in unmasking the camouflage of the devil's tactics, in particular what is called modern thought. Our offensive must spread Catholic doctrine everywhere and show, that thought, real thought and science, is on the side of the Catholics."

The subject of education was approached from different angles; boys' and girls', higher and lower education, formation of catechists and priests, and moral instruction for Hindus. This last item gave rise to an extremely important and interesting discussion as to whether purely theistic morals ought to be taught in our schools. I may perhaps one day come back to this subject.

The following topic, as could have been foreseen, was treated with no little animation. "Only when India should have a native clergy under an Indian Hierarchy, could the whole of India become Catholic." His Excellency, the Apostolic Delegate, who presided over this important session, said in his final address: "The time is near when India will have her own clergy under her own Indian Bishops. This will happen, under the guidance and decision of the Holy See at a time when the Holy Father judges best." This declaration was received with prolonged applause.

Shall I mention Mass celebrated in the Syro-Malabar rite, Pontifical Masses and sermons well attended, in every church, a splendid concert in the open air, an exhibition of religious objects in the Presentation Convent?

So much for the Catholics; but what about the non-Catholics? It must be said to the credit of the Madras citizens, that all the time they showed the greatest sympathy with the Catholics, as may be seen from the laudatory articles which appeared in the *Madras Mail*, and in the *Hindu*. Moreover, in the Y. M. C. S. hall, a lantern lecture given to Protestants on the miracles of Lourdes was much appreciated; and a "Message of the Marian Congress to the Hindu," delivered in Mrs. Besant's hall, was most favorably commented on by the Hindu chair-

man. It is no exaggeration to say that the Marian Congress has made a deep impression even on non-Catholics. And no doubt, for all this much praise is due to the organizing committee.

We come now to the climax of the Congress, the solemn procession. Starting from the sea beach, along the very road already decorated for the reception of the Duke of Connaught, the procession wended its way towards the pandal. It was compact and orderly, extending over two miles, first the Apostolic Delegate, then some thirty Bishops, two and two, some 300 priests, four and four, some 50,000 Catholics of every age, sex and condition. There were magnificent pageants, representing the life of Mary, which more particularly attracted the eyes of the people, who lined all the roads where the procession was passing. The Governor of Madras was reported among the onlookers, anxious to get by personal observation an idea as to how the Catholics organize their pageants and processions.

About five in the afternoon, this immense multitude has taken its stand, as well as it can, in, or outside the pandal. The moment is solemn! The choir and all the priests intone the *Magnificat*. I, and many like me, was rapt in admiration, while listening to these prophetic words of a humble Maid who lived some 2,000 years ago: "Lo, all generations shall call me blessed." Ever since, has the name of that Maid been blessed in all countries! But was there ever witnessed such a gathering of nations, as here, ready to call Mary "the blessed among women"? The Apostolic Delegate summed up admirably the whole significance of this unique manifestation, when in his final address, he said: "Today, for the whole world is the feast of the Epiphany of Jesus; yet for India, Burma and Ceylon, it is also the great Epiphany of Mary!"

A visit to the Madras Congress would be incomplete without a pilgrimage to the tomb of St. Thomas at Mylapore. After the Congress was over I went there when all the Bishops of India were already gathered in council. By the way, this salutary Council will probably yield, as many, if not more substantial, fruits for the progress of the Church in India, as the Congress itself. Mylapore is five miles from Madras. It is there, according to legend, that the great Apostle St. Thomas first preached the Gospel, was martyred in 68 A.D. on a hill, and buried in a chapel built by himself on the very spot where now stands the Cathedral of San-Thomé.

This magnificent Gothic cathedral was built in 1896; and the tomb of St. Thomas can be seen, about the middle, in an excavation, where Holy Mass is celebrated just over the grave. With deep respect I knelt down before this venerable relic. Then recalling to my mind the distant epoch of St. Thomas' arrival and the recent Marian Congress, I linked together the past with the present, and contemplated the mustard seed planted by the great Apostle, ever developing, through the ages, sometimes hidden, but never rooted out, and now, for three centu-

ries, growing and thriving with more strength, until yesterday it was seen expanding and manifesting itself in that splendid manifestation of the Church of All-India!

I had the honor to be introduced to his Excellency, Mgr. Peter Pisani, the Apostolic Delegate of the East-Indies. "Was it you, Father," he said, "who wrote the article about the Congress in AMERICA? Write once more, please, and say this much to the American Catholics: The Bishops of India, here gathered in council, complain that India is flooded with American money, sent out to spread Protestantism. Oh! if we could only have each of us, say just three missionaries more with the means to support them, we promise that, in return, we shall give you thousands of new Catholics. Tell them that on my behalf."

I replied: "Your Excellency, I shall be only too glad to convey this message to AMERICA. I know the Americans are good Catholics, and they are generous!"

Was I not right?

Is the United States Ninth in Literacy?

PAUL L. BLAKELY, S.J.

THAT eminent box-artist, Dr. Frank Crane, shook with sobs and indignation when he announced that in illiteracy the United States ranked high among the nations of the world. That ranking came from Judge Towner, co-author with former Senator Smith, of the bill to establish Federal control of the local schools. What Dr. Crane wept over was taken up in cold, dry fashion by the Associated Press, to be retailed throughout the country; and of all the solemn editorials denouncing and deploring American illiteracy, the most tearfully solemn of all, dripped from the pen of Mr. Hearst's Mr. Arthur Brisbane. But no one, so far as my knowledge goes, stopped to ask, "Is it true that in literacy the United States ranks ninth?"

The rain began when Judge Towner reported his bill in the House. In presenting the report, he had written "These statistics put us in ninth place among the nations, with most of the civilized world ahead of us." (Report, January 17, 1921, p. 8). On reading this interesting statement, I at once looked about for "these statistics." Examine the report and share my astonishment. *None are given.* There was a reference to the United States Census for 1910, and two figures were quoted. But "these statistics" included not one single statistic referring to any foreign country, nor is illiteracy in foreign countries so much as mentioned in the report. The ranking rests, therefore, on Judge Towner's absolutely unsupported assertion. As far as evidence is concerned, he might have said that the United States is tenth or eighth—or twelfth or third. But for some reason satisfactory to himself he chose to say that in literacy the United States ranks ninth, and for the statement to withhold all proof.

As distinguished from propaganda, what are the facts?

In response to an enquiry, "What are the preceding eight nations, and what is the tenth?" the Bureau of Education furnished the following remarkable "table" in a letter signed by Commissioner Claxton.

| Nation | Per cent | Bases | Date |
|----------------|---|------------------------------|---------|
| Denmark | 0.2 | Army recruits | 1907 |
| Germany | 0.05 | Army recruits | 1912 |
| Netherlands | 0.8 | Army recruits | 1912 |
| Netherlands | 2.2 | Marriages | 1901-10 |
| Sweden | 0.2 | Army recruits | 1911 |
| Switzerland | 0.3 | Army recruits | 1911 |
| United Kingdom | 1.0 | Army recruits | 1903 |
| Norway | (No data, but probably lower than United States). | | |
| Australia | 1.8 | Population 10 years and over | |
| United States | 7.7 | Population 10 years and over | 1910 |
| Canada | 11.0 | Population over five years | |
| Belgium | 12.7 | Population 10 years and over | |
| France | 14.1 | Population 10 years and over | |

One need not be an expert in statistics to understand that this alleged "ranking" is worthless. To begin with, Norway, in the absence of all data, is ranked on a "probability." Of the figures tabulated in the usual slovenly fashion of the Bureau of Education, four are not dated, one is dated 1910, while the others run from 1901 to 1912. Finally, the percentages are not only calculated for different periods but on different bases and on a varying age-scale. Yet Judge Towner, after an attempt to create the impression that he has "the statistics" at his elbow, writes with calm effrontery, "These statistics put us in ninth place."

It is interesting to trace the source of the figures which Judge Towner may have had in mind. That source is a four-page Bulletin issued by the Bureau of the Census in 1915. Consulting this Bulletin, I find that the figures for Australia and Canada refer to 1911, for Belgium to 1910 and for France to 1906. The inquirer will also learn that the Bulletin contains a warning, "Illiteracy statistics of different countries are not always strictly comparable, because the basis is not always the same." Judge Towner omitted this warning, to write as if the basis were invariably the same. This, of course, is not the case. The figures cited for Belgium are "based on number unable to read and write," for Germany "based on number without schooling," for The Netherlands (army recruits), "based on number unable either to read or write," for Switzerland "based on number without any proficiency in writing," for Australia "based on inability to read" and "exclusive of full-blooded aborigines," for the United States, "unable to write their own language" and including "foreign-born white, Negro, Indian, Chinese and Japanese." (Bulletin, 1915, Department of Commerce, Bureau of the Census, "Illiteracy in Foreign Countries.")

From this examination two facts emerge. First, Judge Towner has asserted without even attempting to prove, that "these statistics put us in ninth place among the nations." Second, neither the Bureau of Education nor the Bureau of the Census can afford any proof of Judge

Towner's assertion. As far as I can discover (with the somewhat uncertain help of the Bureau of Education) there is at present no agreed standard by which comparative national illiteracy can be accurately ascertained. We can "guess" and we can "assume," and on that unreliable, scientifically worthless basis rests the statement uttered by Judge Towner with dogmatic assurance, "These statistics put us in ninth place among the nations." The simple truth is that the statistics invoked by Judge Towner *do not exist*.

Somewhat pertinent to the Federalized Smith-Towner propaganda, is a paper presented by Dr. Claxton's associate, Mr. Herbert Kaufman, Special Assistant to the Secretary, Department of the Interior, at the hearings on the bill (H. R. 15, 402) for the education of illiterates. From this paper the following paragraph is offered with the thought that if it is true, some worthy Senator had better bring in a bill for the promotion of illiteracy.

Democracy did not down its last enemy when militarism was ended. A monstrous evil still persists in the world, a gibbering, blind, unreasoning thing, incapable of measuring the values of liberty—ignorance.

Less rhetoric, Mr. Kaufman, and some study of Bulletin, 1915, Department of Commerce, Bureau of the Census! For this illuminating publication records that while in France, Belgium and the United States, the percentage of illiteracy was, respectively, 14.1, 12.7, and 7.7, it was only 0.05 in the German Empire, and that in a place which we have been taught to regard as the native heath of militarism, Prussia, illiteracy had reached the near-vanishing point of 0.02!

COMMUNICATIONS

Letters as a rule should not exceed six hundred words.

The Pilgrims and the Puritans

To the Editor of AMERICA:

When Ptah Hotep, the vizier of King Itosi, of the fifth dynasty, in Egypt, wrote the famous letter of advice to his son, which we know as the *Prisse Papyrus* of the *Bibliothèque Nationale* in Paris and which has been translated and published as "The instruction of Ptah Hotep," and is usually looked upon as the oldest book in the world, he said to his boy, at the very beginning, what may be translated about as follows:

Don't argue. Don't argue with your superiors, it never does any good; don't argue with your equals, make a plain statement of your case and let it go at that; don't argue with your inferiors, let them talk and they will make fools of themselves.

In this question of Pilgrims and Puritans I have been trying to follow the dear old vizier's advice. I have preferred not to argue with my superiors in knowledge and to make the plain statement that would mean something for my equals, but I fear, alas, that I have been giving an opportunity for some others to come under the third heading of the good Egyptian father's admonition to his boy. Your recent correspondent from the Pacific Coast must, I suppose, be set down as very, very young. One could judge that of course from his readiness to settle the whole matter at once, but still more from the ineffable aplomb with which he ventures to repeat in print jokes that are so old that they deserve to be left in peace in the limbo of retired old age. He comes into the controversy so late that apparently he

does not know the beginning of it at all. There is no question of history in it, but of the use of terms.

Is it right to use the word Pilgrims generically for the English who came into New England during the seventeenth century and attribute all that was done to them? There are a certain number of people who are now insisting and drawing a sharp line of distinction between Pilgrims and Puritans. The early New Englanders made no such distinction. Cotton Mather used generic terms. When the two-hundredth anniversary of the landing of the Pilgrims was celebrated the orator of the occasion, Daniel Webster, did not draw the distinction. The popular orators of the three-hundredth anniversary did not insist on the distinction. The greatest literary descendant of the Pilgrims in our generation, Mr. Joseph Lincoln, uses Pilgrim and Puritan interchangeably even when talking at a Pilgrim dinner.

From a certain standpoint it is absolutely wrong to say that the Pilgrims did many things that are usually attributed to them. It is also absolutely wrong to say that the sun rises and sets. We have all concluded that it is not worth while to correct that flagrant error of ordinary speech that has come down to us from our ignorant forefathers; the question with regard to Pilgrim and Puritan is the same.

New York.

JAMES J. WALSH.

A Tribute to an Artist

To the Editor of AMERICA:

By the death of Alexander S. Locke an artistic career has been arrested which, if not formally dedicated to the interest of the Church, was in effect largely given to its service. The instrumentalities upon which ecclesiastical art depends for its betterment are few enough so that the loss of one is a happening not unworthy of thoughtful record.

In youth Mr. Locke had the rare fortune, through the interest of one who detected the promise of his early drawings, to gain a place in the studio of John La Farge. Here he encountered the stimulating personalities not only of that master of color, but less directly, that of St. Gaudens, no less a genius in form, and of the group of brilliant painters and architects who foregathered there. That the student developed fast in this atmosphere, so as soon to share even responsibly from time to time in some of La Farge's cherished undertakings, is matter of record, as it is that the master subsequently made public acknowledgment of the pupil. In his own after-career, Locke rejoiced to note the growing security of La Farge's place in the history of American art, drawing a legitimate satisfaction from the thought that he had shared modestly in this notable tradition. La Farge's theories of glass decoration by no means met with complete critical acceptance. They were indeed an unfailing cause of irritation to the medievalists, who indulged a form of criticism of which Locke was for long intolerant. With no conscious lessening of his early loyalties, however, he manifested of late years a growing inclination toward Gothic ideals which found notable expression in his work.

Locke was already engrossed in secular art under the firm name of Arnold & Locke when the walls of a church were first offered to his brush. From that moment he was convinced that his opportunity lay in the ecclesiastical field. Of the many examples of his work in this department, there were to be noted even in the earliest a suavity of color and a refinement of pattern which were a particular joy in that day of dry and tasteless church decoration. To this early period belong, among many other churches, that of All Saints, Madison Ave., New York, and the Jesuit Church of St. Ignatius, New York, the dignified breadth and reticence of whose decoration drew commendation from the late Edwin A. Abbey. Later, as the Locke Decorative Company, he indicated, with favoring opportunity, not only developing skill, but an increasingly studious comprehension of the conventions of his art. Into his last work which was done in

St. Catherine's Church, Somerville, Mass., where his Byzantine sympathies had a fair exercise, he threw himself with more than customary energy, so that this may fairly be assumed to embody the standards by which he would choose to be judged.

The most critical estimate of Locke, however it may cavil at the indulgence with which out of his large good nature and with little sanction of his sounder judgment he yielded occasionally to a popular taste for pictorialism, would probably concede that he was the most unerring colorist of the church decorators. His superiority in this kind is remarkably indicated in his personal sketches in water color which are worthy of La Farge himself and which in public exhibition not infrequently shared the same line with him. Had he chosen to devote himself wholly to such essays in color, he would unquestionably have earned a very distinguished place among American artists. He must have known this, yet he never voiced a regret that he had chosen the less vivid career. Indeed he was a singularly contented and unambitious spirit. With a hearty contempt always for the artistic *poseur* he brought no pretentious gravity to his own tasks but the unconscious directness and intensity of the skillful workman. Nimble of wit and kindly of heart, he had a rare capacity for friendship, and many friends will grieve at his sudden passing. May he rest in peace!

Boston.

C. D. M.

France Reborn

To the Editor of AMERICA:

Agnes Repplier, it is, I believe, who says that the only thing she was ever taught in school about the French was "that they were fond of dancing and light wine!" This side of the French character has been so deeply impressed upon the minds of the entire English-speaking race, that it is small wonder that we as a nation should continue to think of the Frenchman as "light." We should remember, however, that this lightness is much more apparent than real, and that they as a nation easily return to sentiments of piety and devotion. As proof of this we have the statement of very many priests from the battle-field, that in the late war the French soldiers died, in the great majority, having "confessed and communicated."

In the devastated area today the inhabitants, nearly all returned, show everywhere the most edifying spirit of piety. Scarcely a village that is not provided with a chapel, even if it be but an underground one, with corrugated iron walls, painted an immaculate white, and provided often with ornaments, taken all of them, from battlefields; as for instance, the polished brass bases of bombs; the larger ones doing service as vases, the smaller ones as candle-sticks.

It sometimes happens that, owing to the scarcity of priests, four or even five parishes have been united under one pastor. In such cases, so great are the reverence and devotion of the villagers, that the chapel with the Blessed Sacrament in the tabernacle, is left open all day long, the keys being in the care of some pious woman, who sees to closing the chapel at night and to opening it in the morning.

During the war there was a great manifestation of devotion to the two favorite types of French womanhood, The Little Flower, *Soeur Thérèse de l'Enfant Jésus*, and *Sainte Jeanne D'Arc*. But in the devastated area, it is today, as always, the Blessed Mother of God that claims the first place in the affections of the people.

Walking one day last summer, in a shattered forest of the Argonne, we came upon an empty shrine of Our Lady. The silent French woman who was our guide, grew eloquent as she recalled for us the yearly festival that the villagers were wont to celebrate there. "O, to have her back again!" This was the burden of our companion's words and thoughts. "Once," she mused sadly, "I could have spared enough to have replaced her there myself; now I must work and save. But O,

I shall save for that! Save to have Our Lady back again!" This is the spirit of France today. The spirit of work, the spirit of reconstruction, not only of things material but also of things spiritual.

Philadelphia.

E. S. K.

The "False Gods and Idols" of Today

To the Editor of AMERICA:

The mention in AMERICA for March 19, of that remarkable book "David Urquhart," prompts the suggestion that it would be a service to the general public if you could reproduce in detail the Prologue with which the volume opens. Here it is:

Then the Kings having denied Christ, made new gods and idols, and exposed them to the sight of nations, and ordered men to fall down and worship and fight for them.

And they made for the French an idol, and they called it Honor—and it was the same idol that in former time was called the *Golden Calf*.

And for the Spaniards they made an idol and called it *Political Preponderance*, and it was the same idol that the Assyrians adored under the name of Baal, and the Philistines under the name of *Dagon*, and the Romans under that of *Jupiter*.

And for the English their King made an idol, and called it *Sovereignty of the Seas*, and it was the same god that was formerly named *Mammon*.

And for the Germans they made an idol which they called *Well-Being*, the same that formerly had the names of *Moloch* and *Comus*.

And the people adored their idols.

And the King said to the French: "Be up and fight for Honor."

And the people arose and combated for 500 years.

And the King said to the English: "Get up and fight for Mammon." And they arose and combated for 500 years.

And so the other nations, each for his idol.

And in Europe idolatry flourished—and as the Pagans had first adored different virtues under the forms of idols and afterwards so adored different vices, and then men, and beasts, and finally trees, and stones, and figures, and geometry, so also did it happen in Europe.

For the Italians created for themselves an idol, which they named *Political Equilibrium*. Now this was an idol which the ancient Pagans had never known; and the Italians were the first to invent its worship, and in combating for it they became weak and stupid, and fell into the hands of petty tyrants.

Then the Kings of Europe, seeing that this idol had exhausted the Italian nation, caused it to be brought into their States and propagated its worship, and ordered men to combat for it.

After this the King of Prussia traced a circle and said: "Behold a new God"; and the circle was adored, and the worship was henceforth called *Arrondissement*.

Then came three Kings whose names were Blasphemy, who, seeing that the people were not sufficiently corrupted, raised on high a new idol the most terrible of all; and that idol was called *Interest*. That idol was not known to the Pagans of Antiquity.

However all the people adored *Interest* and the Kings said: "If we propagate the worship of this idol it will happen that, as there is today between nation and nation so will there happen, then, war between town and town, between man and man.

"And men will become savages again."—Adam Mickiewicz: "The Book of Polish Pilgrims."

These idols have all been broken, and a greater one has now taken their place. This Idol is Chance—he is propitiated with wave offerings and burnt offerings of laws, rights, usages, and traditions—his high-priest is Diplomacy, his temple was Congress—is Cabinet. By whispers he sears the heart of man. He changes all things past, corrupts all things present, and disposes all things to come. He was known among the ancient Pagans as *Iniquity*, but was considered a Demon and not a God.—*The Portfolio (new series)* vol. ii, No. 5.

The author seems to have taken a very fair survey of the structure styled a League of Nations.

New York.

M. F. T.

A M E R I C A

A · CATHOLIC · REVIEW · OF · THE · WEEK

SATURDAY, APRIL 9, 1921

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The American Commission on Conditions in Ireland, which for the past five months has been gathering evidence on conditions in Ireland, has published an interim report, setting forth its findings to date and its appraisal of the situation. Funds are needed to pay for the printing and distribution of this report. Contributions may be sent to Royal W. France, Treasurer, 120 Broadway, New York City.

The Irish Armenia, the British Turks

THE able and fearless Manchester *Guardian*, sensitive of the reputation of Britons, expresses the hope that Americans do not confound Ireland with Armenia or the British with Turks. Unfortunately, the hope is vain. All impartial Americans consider that the present difference between Armenia and Ireland consists in the fact that the outrages perpetrated in the former country outrank those committed in Ireland, in number only. In nature the crimes are the same. The Turks murder Armenian children, the British murder Irish children; the Turks seize Armenian women and girls by night and maltreat them, the British seize Irish women and girls by night and maltreat them; the Turks torture Armenian youths with pincers, and in other savage fashions, the British torture Irish youths with pincers, and in other savage fashions; the Turks drag innocent Armenians from their beds and slay them, in the presence of their wives and children, the British drag innocent Irishmen from their beds and slay them in the presence of their wives and children; the Turks deport Armenians and cast them into prison without charge or warrant, the British deport Irish people and cast them into prison, without charge or warrant; the Turks burn Armenian crops, destroy Armenian factories, drive Armenian women and children from their homes: the British burn Irish crops, destroy Irish factories, drive Irish women and children from their homes; the Turks lay waste Armenian cities, towns and villages, the British lay waste Irish cities, towns and villages; the Turks raid convents and slay priests, the British raid convents and slay priests. Can the Manchester *Guardian* list one Turkish crime that cannot be matched or over-matched by a British crime? Impossible. But the Turk can list

a British crime which cannot be matched by a Turkish crime. The British not only rape, torture, starve, slay their victims, but they also defend these acts. The Turks never do this, they admit their crimes, they glory in them. The British paint their beastly excesses as virtues done in behalf of law, order, civilization and decency, outraged by the Irish victims, some of whom are little girls, wicked with all wickedness of Irish country children who have reached the mature age of eight and ten years and are, of course, adepts in all the vileness and violence that threaten law, order, civilization and decency. Surely the British, at least British officials, are Turks with this only difference, the latter are not hypocrites, but just plain, every-day brutes.

Is Austria Still in Need of Help?

THE letters continually reaching us from Austria indicate that help is still greatly needed. Catholic institutions, in particular, cannot continue their heroic struggle without assistance from abroad. "The Sisters often ask me what is to become of them, since they have neither food nor money," a Carmelite superioress writes. With undaunted confidence she buoys up the courage of her good nuns by telling them: "Our Heavenly Father has an abundance of food and money, and He will provide." Her trust is not misplaced, yet it required strong courage on her own part to face the terrifying debts that accumulated. Help came from time to time, but at length she was no longer able to pay even for bread or milk. At the height of this misery new relief arrived, enough at least to enable her to "carry on" again hopefully, with renewed trust in Divine Providence.

The Sisters, wrote this superioress, had earnestly labored to earn all they could by their handiwork. There were twenty members in her community, but eight only were in even fairly good health. The others were all exceedingly weak and ailing: the older Sisters suffering from the fell disease of softening of the bones; the younger nuns, feeble and anemic from the want of food. Their joy and gratitude was unbounded at the reception of what would seem to us an insignificant gift for the relief of an entire convent.

We, who probably never have known the meaning of a bare table and an empty larder, with no help in sight, can but little appreciate the physical and mental significance of such continued deprivation. Yet these good Sisters were not alone in their misery. Too many shared their want. In many instances, where less suffering was endured, it yet remained true that the works undertaken by such communities, the orphanages, schools, asylums and hospitals conducted by them, could not have continued except for foreign donations, which alone made it possible to cover the constantly increasing deficits. Austrian Catholics, we trust, will profit duly by the general funds collected in this country, but our help, distributed through strictly Catholic sources, will still continue to be of the utmost necessity until the great crisis has been

passed. This holds true particularly of Catholic institutions.

The reason why at present Austrian Catholics cannot support their institutions, unaided by us, is to be found in the enormous prices that must be paid for the commonest necessities of life, or what amounts to the same, in the fearful depreciation of the Austrian currency. A mere glance at the figures recently presented to us by the director of an orphanage, housing 370 children, can make this clear. Between July, 1919, and January, 1921, the monthly outlay per child rose from an average of about twenty-five *kronen* to an average of 250 *kronen*, or 1,000 per cent. In the last year, from January, 1920, to January, 1921, the total monthly outlay increased from 24,000 *kronen* to 109,000 *kronen*. The income, of course, lagged far behind. With a deficit of 150,000 *kronen* for 1920, a deficit that would grow by leaps and bounds, they were obliged to consent to the withdrawal of children and to refuse the admittance of others who stood sadly in need of the sheltering care of the Catholic orphanage.

There is just one bright aspect to the study of this situation. It is the fact that these tremendous obligations can be met by comparatively small sums of American money. Thus a staggering debt of 500,000 *kronen* could be canceled by the modest draft or check of \$750 sent, not in Austrian *kronen* from the United States, but in good American dollars. This, indeed, would still leave a free surplus of many thousand *kronen*. On our own part, we shall gladly continue to offer our service in disposing most helpfully of whatever money may be forwarded to our Austrian Relief Fund.

Amending the Smith Bill

IT is encouraging to observe that opposition to the Smith-Towner Federalized education is not confined to experienced schoolmen and members of the legal profession. The medical fraternity, sensing the danger in this growing flood of paternalistic legislation, is now beginning to voice its protest. An editorial in the *Illinois Medical Journal* for March, 1921, after quoting the condemnation of the Smith-Towner bill by President Kinley of the University of Illinois, gives the physician's point of view:

We do not believe in an autocracy whether it is medical or political. We have repeatedly condemned Federal aid to the States as it applied to things medical as well as things in general. This practise if continued would build up an autocracy and a bureaucracy in this country, equal if not superior to the German system. The disposition of certain parlor Bolsheviks to establish a universal system of Federal aid to the States is the most pernicious single factor now at work attempting to destroy individualism and to impose governmental control of the people of America.

These are strong words, but they are fully justified by the excesses which during the last few years have been embodied into Federal bills. The Capper-Fess physical education bill, the Sheppard-Towner maternity bill and the Smith-Towner bill for the establishment of

Federal control over the local schools are all manifestations of the "practise which if continued would build up an autocracy in this country" such as would have been rejected by the most bureaucratic of Prussians.

Meanwhile it should not be forgotten that the Smith-Towner bill is by no means a dead issue. This dangerous proposal will appear under a new name when Congress convenes. It is reported that Judge Towner is now rewriting the old bill, and that the new revision will be free from the objectionable features of H. R. 7; S. 1017. Judge Towner may rest assured that there is but one way of making the bill acceptable to its opponents. The underlying principle of the old bill, the distribution by a Federal Secretary of Federal subsidies to such States as comply with Federal educational standards, must be abandoned.

Christian Japan and Pagan America

A WASHINGTON reform bureau recently reported that "in no other country in the world are so many homes wrecked by divorce." Perhaps the accuracy of the figures which put the United States far below Japan may be questioned, but it seems clear that in 1916 twenty-four American States had a divorce-record which Japan could not equal. These States ranged from Vermont with 152 divorces for every 100,000 of population, to Nevada with 652. Japan's rate was 229 in 1886 and 109 in 1916. Thus are we brought to face the pleasing prospect of divorce increasing in the United States, and steadily decreasing in a country which, from the serene heights of our unimpeached virtue, we have grown to think of as "pagan Japan."

Why not "pagan United States"? Christianity is growing in Japan and waning in the United States. Hence it is futile to believe that we can much longer continue on Japan's level. The men who laid the foundations of this country insisted upon the need of religion. They held that a representative democracy could not long endure without morality, and that without religion there was no morality worth the name. But under the influence of the political philosophy which had its source in the religious revolt of the sixteenth century, we soon felt that we could disregard their wisdom. The churches split into hundreds of warring sects for there was not a man in the pews who could not teach with all the authority of the man in the pulpit. Religion fell into disrepute, for it had no authoritative exponent. And when the pulpit failed to preach that Jesus Christ is God, and that Almighty God has a claim upon His creatures prior to any and all other claims, the religious influence once so strong in public life, died. We were a Christian people, but that was in former days. We sowed the wind, and we are now reaping the whirlwind.

True, there are compensating features since Christianity passed. One is our code of public morality. It may be very easy to procure a divorce in the United States, but the manufacture of a glass of beer means a

term in the Federal jail. We are very, very gentle with our murderers, but it must not be forgotten that at least one of our States makes the sale of cigarettes a felony. In the eyes of intelligent foreigners who cannot understand that in spite of our new laws and the manner of their administration, most Americans are neither fools nor knaves, our national life must seem a plaid compound of rascality and *opera-bouffe*. Mr. Gilbert Chesterton noted with astonishment that an Oklahoma jury was not concerned with the fact that a man had been murdered. What troubled the jury was the question whether or not the woman who did the murder did it, all things considered, in the best possible way. "In England," comments Mr. Chesterton, "we would have been reluctantly forced to hang the young woman." But not in the United States. We are rapidly becoming a nation of criminals, if Mr. Fosdick's statistics are even approximately accurate, and Japan has a higher regard than we for the sanctity of marriage. But let it not be forgotten that the Volstead act still reigns, and that in Utah the man who lights his pipe in a public place is forthwith dragged to the police-station.

The Makers of Morals

"IN every country," the Prince de Ligne sagely remarks, "the men make the laws and the women make the morals." There is probably no nation in the world where that apothegm is now more strikingly verified than in the United States, for, as visitors from abroad tell us, the American woman is an enthroned queen and her influence, therefore, both for good and for evil on the manners and morals of our people is correspondingly great. It may be safely reckoned that at least two-thirds of the divorces granted yearly in this country, for example, are initiated by women, by far the larger portion of the audiences that turn a shameless play into a "Broadway success" is shown by actual observation to be women, the question of modesty in dress is, of course, so exclusively a feminine one that the instance requires no mending, while in social gatherings, as all the world knows, the tone of the conversation, the nature of the songs that are sung and of the dances indulged in, seldom rises higher than the standard set by the women.

Happily, however, woman's influence for good is stronger than for evil. They are the molders of the race, and the great men of our nation, such as Washington and Lincoln, are largely what their mothers made them. In the things of the soul, the influence of the religious, self-sacrificing sex is more powerful still. From the very dawn of Christianity, when the Blessed Maid of Nazareth, taking pity on the sin-laden world, said to the Heaven-sent envoy: "Be it done unto me according to Thy word," until the time of the young Catholic mother of yesterday, who nursed in the heart of her little one a Divine vocation to the altar or to the cloister, good women have been the Church's strength and beauty. To

bring this truth forcibly home to American Catholics, we need only remind them that the maintenance of the Church's magnificent educational system in this country is made possible only by the whole-hearted devotion of the thousands and thousands of noble women, belonging to the various Orders and Congregations, who are spending themselves, with no thought of an earthly reward, bringing up our boys and girls to be true Americans and staunch Catholics.

Censorship at Last

NOW are all agreed, the public, the reformers, the theater-owners, and the producers of the moving-picture, that "some form of censorship" is needed. "I believe in censorship," writes one George D. Baker, described as a prince of the profession. "All of us in the game know that it is needed. Without it some producers would go the limit, beyond the limit, and then some." Mr. Baker involves himself in a contradiction, but his meaning is plain. The trade has encompassed the impossible more than once in going beyond the limit.

But of late a conversion has been effected. The trade has been touched, not with grief, but upon its pocket-book. The ghosts of dead saloons, once centers of lawlessness, and of saloons operating but feebly with the aid of tea-cups, milk-shakers, and similar degraded gear, haunt its dreams. It is afraid. Repentance sometimes follows fast upon fear, but at present the mood of the trade is not that of the repentant sinner. It more closely resembles the grief of a sniveling pickpocket, full of sobs and promises, who has unexpectedly fallen into the hands of the police.

Still, for what we have received, or, rather, wrested from the trade, let us be thankful. The conversion of Mr. William A. Brady has not been announced, but, making an exception for him, it is a fairly general agreement that if the National Board of Review will kindly convey itself to some remote land where the manufacture or importation of films is a physical impossibility, it will confer a signal benefit upon the trade as well as upon the public. There is no doubt that all its members are ready for the honors of canonization. The Board itself has one weakness only: it cannot enforce its decisions upon the manufacturers who pay its expenses, and, of course, not upon any one else. Hence it is about as useful as a hole without a doughnut around it.

Now that the manufacturers have promised to make no more improper films, the pledge of the exhibitors to show no productions of this kind seems almost superfluous. We are to have a private censorship, one that will safeguard the rights of the producers as well as the morals of the public—perhaps. The reform is conditioned upon our willingness to stand over the trade with a good stiff law firmly grasped in our right hand, and upon our eager desire to apply this club at the first movement back to the commercialization of impropriety and vice.

Literature

A WORD FOR THE PHILISTINES

THE Keats centenary recently furnished another opportunity for numerous pathetic little paragraphs on the manner in which we members of the body politic neglect our creative artists. The story of Keats' life is a sufficiently sad one indeed, but in trying to work up the dramatic possibilities of the poet's career, some writers are inclined to be altogether too maudlin. Most of Keats' misfortunes were due to ill-health, with which the public had nothing to do. It was unfortunate, perhaps, that the agora should have given encouragement to the jeers directed against "Endymion" and the earlier compositions; but even his friends admit that prior to his third volume of poems, Keats' work was noticeably inferior. For that matter and in spite of the high authority of Leigh Hunt, Shelley, and Brown-ing, there are not a few today who refuse to see in "Lamia," the "Eve of St. Agnes," and "Hyperion" anything more than sugar and water. But a poet who dies of consumption in his twenties is a splendid subject for much posthumous weeping on the part of the literary elect. It makes little difference that the work upon which his fame really rests should have appeared within a year previous to his premature end. By all means we must preserve the fallacious distich:

"The worthiest poets have remained uncrowned
Till death has bleached their foreheads to the bone."

But peace to Keats and his memory! They who gladly crown Crashaw for one line are not likely to deny Keats any portion of glory that is owing for many lines of fine beauty.

What we in outer darkness object to is the perpetual strumming of this refrain about asking for bread and getting a stone. The thing could be settled by statistics, not necessarily going beyond Virgil and Horace, who appear on the whole to have done pretty well, and emphasizing such well-known figures as the royalties of Sir Walter Scott and Harold Bell Wright. A really complete and scientific study might also include Victor records, the price of opera seats, and the reward of modern magazine contributors.

I am not inclined to think, though, that the hostility of the followers of the seven arts to the public is mainly provoked by money. Once in a while you read in a newspaper that the "artistic temperament" is a mixture of childishness and acquisitiveness, but that is evidently a calumny. When in all the poetry, fiction and essays of the world, did an artist ever care for money? It is our lack of appreciation, presumably, that hurts. This coupled with the conviction that we are beyond redemption. It is this that made Mr. Victor Herbert offer a proposition by which the Government of the United States should give Federal recognition to artists and composers. It is this also that made Dickens and Thackeray, Carlyle and Matthew Arnold beat their generations with rods, and that now makes Mr. H. L. Mencken chastise his with scorpions.

At any rate, to abuse the proletariat has become one of the distinguishing marks of a true artist. All other professions feel constrained to let at least a measure of conciliation show in their attitude towards the crowd. To our faces doctors and lawyers must be gracious, and one would not dare to predict what would happen to a clergyman who addressed his congregation as "boobs." Even a politician must on occasion pretend undying affection for the sovereign citizenry. But your artist never seems called upon to show mercy, let alone courtesy, and especially your literary artist. In a recent number of the *Atlantic Monthly* Mr. Samuel McChord Crothers calls the

printed page the "coward's castle." There is a lot to be said in favor of Mr. Crothers' opinion.

There is a great deal of snobbishness in much of this. What else can one designate the action of a critic who explains that Tschaikowsky is popular with concert-goers because the Russian composer is sentimental? Or what else is this everlasting anxiety to keep art a closed corporation? Undoubtedly fads in art originate, when they do not spring from a mere desire of being freakish, in an attempt to mystify the gaping multitude. No sooner do we begin to understand that all painting did not end with Leonardo da Vinci, than we must needs be driven to despair by a quarrel between the Dadaists and the Tactilists. Perhaps it has dawned across our feeble intellects that there is more to literature than is dreamed of by textbooks and schools, perhaps even we have screwed our courage to that point where we gaily admit that Milton makes us drowsy and that Spenser and Chaucer fail absolutely to elicit any esthetic response. We are somewhat proud of our heresy, until Amy Lowell informs us that we are only in the very atrium of the poetic temple. Thus does it always go. We are behind genius by distances which seven-league boots cannot traverse. To make our ignominy even worse we are at no loss for guides, for we have the *Times Book Review*, the *New Republic*, the *Boston Transcript*, etc. Their name is legion. To say nothing at all of individuals like Mr. Mencken, Mr. Nathan, editors of the "best short-stories," the "best poetry," the "best dramas" and former President Eliot. There is good ground for suspicion that we have too many guides. We forget who it was who told us to go in for Conrad, Merrick, Hopkinson Smith, and their like. At any rate we went. It cost us time and money, and it is very embarrassing to be told now by Mr. Mencken that we missed everything when we did not include Cabell. The whole thing seems to us impossible. No matter what we do we are bound to be wrong somehow. We might exhaust, or think we had exhausted, the list of dramatists; but Mr. Nathan would be sure to unearth a Russian whom not to know is to be a barbarian.

I have often wondered whether the critics are not simply laughing at us. Well, let them. We, too, have our moments of merriment, and while we have had to pay for them, the experience was worth it all. For we have chuckled at short-story writers who have turned specialists in economics, politics, sociology, and religion, at composers who fancy we never understand their music, unless they insert an illusion of bells, at poets, painters, and sculptors who thought we believed them when they prated solemnly about "values," at managers who imagined they deceived the provinces when they explained the absence of operatic stars by affirming that an "ensemble" was actually better for the interests of "real music," at the interpretations of symphony programs, at the attempts to train the public to clamor for certain writers, and so on through a riotously funny litany.

We Philistines have had perhaps our inspirational moments when we determined to rise out of our lethargy and pursue genius whithersoever it led. But what was the use? "The golden grapes of desire were never plucked, the marvelous mirage of the Seven Arts never overtaken." We must continue to browse through the fair fields of art like the woman in the art gallery, who strolled about searching for "a painting that looked like somebody you'd know." Esthetic values and nuances must remain forever beyond our ken. We are mediocre, and that is our epitaph. Let us be resigned.

T. B. MARONEY, S.T.D.

WINTER AND SPRING

Winter had long been victor,
Leaf and flower were dead:
The tall chrysanthemum alone
Dared raise its shaggy head.

But milder grown was Winter,
All spent his fury now;
He saw the hand of Spring astir
In bursting bud and bough.

He thought of her young beauty,
The perfume of her breath;
The song and pageant that would be
When he had wedded Death.

In bleak by-ways he lingered,
But changed was his way,
He had no breath across the hills,
To shout and storm today.

And as he passed, unwanted,
Lone, passion-spent and old,
He heard a blackbird call to Spring
A greeting clear and bold.

The sea had ceased its sobbing
To smooth its tossed, white mane,
For even in its stormy heart
It longed for Spring again.

And as for some brave hosting
That soon in pomp would pass,
He saw in wide fields waving bright
The green spear-heads of grass.

And heard a ploughman mutter
As up the roads he trod,
"The winter days are nearly past,
Now glory be to God."

MALENE CAVANAGH.

REVIEWS

Ireland and the Early Church. By J. M. FLOOD. Dublin: The Talbot Press. 3s. 6d.

Supplementing his previous work in early Irish history, Mr. Flood now publishes an interpretative study of the period. A reader of early Irish history will recognize no more prominent feature of the epic, than the manner in which the ancient civilization assimilated the new institutions of the Catholic Faith. Elsewhere, in Europe, prodigious battle, and almost universal persecution accompanied the foundation of the Church. And yet, though Christianity was not in Ireland, as in Gaul, Anglia and Germany carried to triumph on the lance of the legionary, or here as there on the continent, was the blood of martyrs the seed of faith, its deep root was no less certain, nor its character any less vigorous for the peacefulness of the establishment. It is this thought, above others, that the author emphasizes in a series of chapters on "Ireland and the Early Church." The theme is not new, but of high significance in understanding subsequent historical development in Ireland; and from the pen of Mr. Flood it receives imaginative treatment by a sketch of some of the more characteristic phases of the religious life of the times. In chapters on Iona, and Lindisfarne, "The Legend of St. Brendan," and "The Poetry of the Early Church," the truth and simplicity of the picture confirms the judgment once pronounced by Renan: "Few forms of Christianity have offered an ideal of Christian perfection so pure as the Celtic

Church of the sixth, seventh and eighth centuries. Nowhere, perhaps, has God been better worshiped in spirit than in the great monastic communities of Hy or Iona, of Bangor, or Clonard, or of Lindisfarne."

But the process of the assimilation of a pagan culture and the Christian Church in Ireland was not without occasional combustion, and something of the intense spirit of nationalism inherent in the Celt may be judged from these occasions, while the incidents themselves shed a light, were it needed, on later political events. In this sense, the author might well say, if this be propaganda, make the most of it. But the little volume, so charmingly written, is anything but polemic; and nothing but the sweet odor of sanctity, in which the early Irish Church flourished, remains for memory to cherish. To spend a few moments with St. Columcille and St. Colman is to mingle with two of the greatest generals of all time, for neither Marathon nor Waterloo were more decisive battles than Iona and Lindisfarne. There is throughout Mr. Flood's work a noticeable lack of dates. This is too often the fault with the interpretative historical essay; and in the gallery of a century of time, the reader sometimes stands puzzled where to hang a stray picture.

P. V. M.

Economic History of Rome to the End of the Republic. By TENNEY FRANK. Baltimore: The John Hopkins Press.

Social Theory. By G. D. H. COLE. New York: Frederick A. Stokes Co.

Sociology and Modern Social Problems. By CHARLES A. ELLWOOD, PH. D. New Edition. New York: American Book Co.

The Cosmic Commonwealth. By EDWARD HOLMES. New York: E. P. Dutton & Co.

The first of these volumes is by the professor of Latin at Johns Hopkins University. The author carries his learning with ease and dignity. The book offers a very reliable view of the economic conditions of Republican and Imperial Rome and incidentally of the condition of the subject-nations, in so far as they came directly under Roman influence. Some of his conclusions doubtless rest upon hypotheses that cannot be ascertained with absolute certainty, but his reasons are clearly given. The question of prices as compared with those of today offers a ground for adequate comparison between the manner of life in ancient Rome and modern America. While wages were shockingly low, owing to slave labor, the general economic, social, financial, commercial and industrial conditions were not so vastly different from our own as has often been supposed. Into all these questions a clear insight is given. It is a pity that in one passage the writer could not restrain a gibe at the Scriptures and at the Sacred Person of Christ. In doing so he leaves his own sure ground. There are incidental conclusions also with which the reviewer would disagree, but Professor Frank has done a valuable service in more completely revealing to us a new and important phase of the study of Roman history.

Mr. Cole, the author of the second book, is a fellow of Magdalen College, Oxford, and a well-known writer on the modern gild-theories. He is above all things a theorist, and delights in abstract discussions which make the first part of his volume rather difficult and unsatisfactory reading. There is much that is true and good in the new gild-school of sociology, but many of its champions, like the present writer, unfortunately lack the correct fundamental principles which Catholic philosophy would have given them. Catholics can sympathize with these gild-ideals, but they cannot agree with the basic error underlying this entire volume: that the foundation of society does not reach deeper than the will of the individuals who compose it. While Mr. Cole rightly attacks the exaggerated views of State authority and the mania for federalization, so popular now, his own philosophy is equally defective. There is

great need of the Catholic corrective for the gild-literature of our day.

Then we come to the new edition of Dr. Ellwood's book. His various volumes have been written for school purposes and have enjoyed considerable popularity as such. No one will deny him a wide knowledge of social subjects, but few authors could be more unsafe. The present book is based entirely upon the old materialistic evolution, which makes of man a descendant of the brute. Dr. Ellwood's social philosophy flows from this first postulate. Thus, in treating of the origin of the family, he goes back to "the habits of the higher animals." While non-Catholic textbooks follow in general this same line of argument, it has been shown often enough and clearly enough in the pages of AMERICA how completely devoid of all scientific foundation such dogmatism is. The author even repeats, as a plausible theory, the antiquated and discredited biogenetic principle. There can be no hope of social progress while materialistic literature of this kind is made the basis of our social teaching.

Last, and most incredible of all, comes the "Cosmic Commonwealth," which we mention merely as an extreme instance of the aberration of modern social literature. The author would reconstruct society by abolishing "the worship of an autocratic Deity." The rest can be left unsaid and had better been left unprinted. Suffice it to say that the volume ends with devotion to the "cosmic commonwealth." We might have expected as much.

J. H.

Our Family Affairs, 1867-1896. By E. F. BENSON. With Portraits. New York: George H. Doran Co. \$4.00.

In England today there are of course dozens and dozens of families quite as gifted and interesting as the Bensons, but just because there seems to be no other with two such industrious writers in it as Fred and Arthur Benson, the public keeps getting fresh books about the late Archbishop of Canterbury, his wife and his children. This new volume by the author of "Dodo" pleasantly describes the home-life of the family from the time he was old enough to recall material for "copy" until his father's sudden death in 1896. One of the most attractive figures in the biography is Mrs. Benson, a mother at nineteen, "a glorious sunlit figure, . . . the mistress of a shouting household of children" whom she ruled without letting them know it. Married to a somber Puritan twelve years her senior who never understood his own sons and daughters, Mrs. Benson thoroughly humanized the family, and was the dearest friend and companion her children had. For instance, she would take advantage of her husband's absence to omit the long night-prayers and at the age of forty actually broke a tendon while playing with her children. The other most winsome person in the book is Beth, the old nurse. She had been nursery-maid to Mrs. Benson's mother, to whom she came from Yorkshire at the age of fifteen, and stayed with the family till her death at the age of ninety-three "in an unbroken devotion to us of seventy-eight years. That devotion was returned; we were all her children, and the darlingest of all to Beth's big heart was Hugh," who subsequently became a Catholic priest.

The children of the family were quite "liter'y" from the very beginning, conducting a domestic *Saturday Magazine* to which all lavishly contributed. While very affectionate, the brothers and sisters were exceedingly critical of one another's shortcomings. Indeed the book is an excellent brief for the value of large families, the boys and girls had such rare good times together, civilizing one another meanwhile. The author of these memoirs was meant to be an archeologist and studied at Cambridge with that career in view, but the success of "Dodo" the manuscript of which he submitted to Henry James and "Lucas Malet," turned him into a novelist, a calling which he has pursued tirelessly and successfully ever since.

Arthur Benson should now write his autobiography. Then Fred could bring out a book containing whatever his brother has omitted and finally Arthur might publish a definitive volume on the unaccountable lacunae in Fred's narrative. W. D.

Nerves and the Man. By CHARLES LOOSMORE, M.A. New York: George H. Doran Co. \$2.50.

This is not a book for hypochondriacs, who would only be harmed by it, but for people who are well and desire to remain well. We well-balanced people can read it with much profit. Particularly invigorating in these animalistic days is Mr. Loosmore's vigorous condemnation of the unhealthy habit of throwing upon others responsibilities which really belong to ourselves. He writes:

Tendencies and dispositions we may, indeed we often do, inherit; but that is a different matter from assenting to the easy-going philosophy that a man's destinies are in other hands than his own. . . . We hold that a disciplined mind and a trained and rightly directed will can do much to correct each and all of our inherited tendencies. We can do and be all that we ought to do and be.

Here and there is a phrase which the Catholic will regret, such as the classification of religion as an "emotion," which it most certainly is not, but as a rule the context explains the offending phrase in an orthodox sense. In fact, many of the author's counsels will be found very helpful in the spiritual life:

Don't take thought of the morrow tonight, i.e., don't be fearful about it.

Don't think too much about your health. Take care of your health habits, and your health will take care of itself.

Make small efforts every day, not big efforts spasmodically.

We are convinced that a large amount of the nervous wreckage in the world is due to moral laxity. We cannot flout our ideals and be at peace. One cannot ignore his conscience and be inwardly serene. Purity, sincerity, honesty and general uprightness, these are the pillars of the temple of poise.

Don't say "I can't." Say, "I can."

We frequently complain of environment, temperament, bad fortune, thus attempting to explain our unrest and discontent, whilst all the time the cause of our troubles is lack of self-discipline.

Life is not designed for man's comfort and happiness. Happiness is never an end. It is a by-product, and they know most about it who do not make it their aim.

By all means, therefore, let us hold fast to that faith that life is ordered for our good, if we will, and that the end, hard as may seem the means, will ultimately vindicate the ways of God with men.

The book can be warmly recommended to teachers, directors, and confessors. I might extend the list by saying that it will be helpful to all classes, except those unfortunate persons who are already too much given to introspection. P. L. B.

BOOKS AND AUTHORS

Edgar Allan Poe.—One of the latest "how-to-know" books is "Edgar Allan Poe" (Bobbs-Merrill) by C. Alphonso Smith, head of the English department in the U. S. Naval Academy. After giving a short sketch of his subject's sad career and showing the wide and early popularity Poe won abroad, Mr. Smith divides his book into a discussion of "The Man," "The Critic," "The Poet," "The Writer of Short-Stories" and "The Frontiersman," citing copious extracts from Poe's works. In Andrew Lang's opinion he was the "greatest writer in prose fiction whom America produced," and Edmund Gosse regarded Poe the poet as "the pioneer of a school which has spread its influence to the confines of the civilized world." Particularly interesting is Poe's account of how he wrote "The Raven" and the way he secured for that poem the artistic effects he sought. In a review of Hawthorne's "Twice-Told Tales," which is reprinted in Mr. Smith's volume, Poe explains carefully the technique of the short-story as he understood it, and no one

knew it better. Mr. Smith does well to give the space he does to Poe the critic, for his excellence in the field of criticism has been unduly overshadowed by his eminence as a poet and a fictionist, but his literary judgments were nearly always sound and just.

Albert Pike.—Fred W. Allsopp has written an interesting "Life Story of Albert Pike" (Parke-Harper News Service, Little Rock, Ark.) the well-known American Freemason. Born in Boston in 1809, he went West at twenty-one following the Santa Fe Trail. He fought in the Mexican and Civil Wars, became "Sovereign Grand Commander" of Scottish Rite Masonry, and died in Washington in 1891. In reply to Pope Leo's Encyclical, denouncing Masonry, Albert Pike protested that "Freemasonry makes no war upon the Roman Catholic religion," and said that it "is not true" that "English-speaking Freemasonry will not receive Catholics into its bosom," but "It will not receive Jesuits because no oath that it can administer would bind the conscience of a Jesuit." Yet how remarkably widespread and persistent today is the impression that the Church and Masonry are hardly bosom friends, and that no Catholic, let alone a Jesuit, can be a Mason without giving up the practice of his religion, an impression which is strengthened, strange to say, by the perusal of the *New Age*, the Masonic periodical. *Ad Majorem Dei Gloriam* is the Jesuit device on a Masonic temple in Mr. Allsopp's book.

Periodicals.—Father Peter Finlay's exposition of "The Fifth Commandment," begins the April 8 *Catholic Mind*. He explains the malice of murder, and suicide, states what the obligation of preserving life is and takes examples from the Carthusians and from Terrence McSwiney. Then follows a good paper on "Christianity Versus Slavery," showing what the Church has done to put an end to human bondage, and the number closes with Cardinal Mercier's article on "Dante and St. Thomas."—American priests and seminarians will be interested in a new Latin 32-page monthly recently started by the Jesuit Fathers of the Pontifical Biblical Institute (Rome, 35 Piazza della Pilotta, twenty francs a year) called *Verbum Domini*, the scope of which, the preface states, is: "*Non ut res ad Biblia pertinentes scientificè investiget, sed ut investigatas divulget.*" Among the contents of the first number is a paper by Father Pous on the Bible as the "*Liber Sacerdotalis*," an exegetical article by Father Fonck on Christ's temptations in the desert, an analysis of the *Miserere* by Father Zorell, a description of the Palestine shepherd's life by Father E. Powers, and a paper on "Spiritual Perfection according to the Mind of St. Paul" by Father Bover.

New Fiction.—"Blind Mice" (Doran, \$2.00) by C. Kay Scott is an intensive study of the disastrous effects wrought in her own and her daughter's home by a shallow woman, crudely selfish and passionately eager for admiration. Her victims are well called "blind mice," for she plays with their happiness, toys with their sufferings, worries them to desperation and in the end wrecks their lives. The story is powerful, realistic, and uncompromising in its description of reckless, though not altogether conscious, cruelty; but there is scarcely a single joyous page in the book, and the principal figure is hardly convincing.—"The Mountebank" (Lane, \$2.00), by W. J. Locke, is a successor to "The Beloved Vagabond." The fortunes of war lift a former circus performer to the post of general in the British army, and introduce him to the charm of aristocratic society. His love for a titled lady is reciprocated, but the end of hostilities deprives him both of his commission and his social status, and he finds himself forced to revert to the stage as a means of supporting the somewhat coarse woman of the people whom in a moment of quixotic generosity he has taken to his

home. The fetters in which his simple and lovable nature are bound, are finally broken by the extravagant devotion of a friend, who out of love for the mountebank elopes with the incumbrance and leaves him free to marry and be happy.—"The Seventh Angel" (Harper, \$2.00), by Alexander Black, is a well-written novel dealing with the ferment of post-war conditions, and in particular with the perplexities of the modern youthful feminine mind. There is a thin thread of romance, some delightful characters, a few pages of extremely frank speaking, and an almost prodigal amount of thought on an incredible number of subjects. The book is clever, original, powerful, but on the whole rather tentative.—"A Case in Camera" (Macmillan, \$2.00), the latest book of Oliver Onions—said to be pronounced in three syllables, with the accent on the second—is very skilfully told and cleverly constructed. An airship dashes to the roof of an artist's studio, where one of the aviators is found dead from a bullet wound and the other lying unconscious. How and why it all happened is kept from the breathless reader almost till the last page and meanwhile he has learned to know a number of highly interesting people.

Nora's Long Descent.—One of the selections in "Star-Points" (Houghton Mifflin, \$1.75), Mrs. Waldo Richards' anthology of "songs of joy, faith and promise from the present-day poets" are the following stanzas on "The Old Apple Woman," by "Tom" Daly:

With her basket of apples comes Nora McHugh,
Wid her candies an' cakes an' wan thing an' another,
But the best thing she brings to commend her to you
Is the smile in her eyes that no throuble can smother.
An' the wit that's at home on the tip of her tongue
Has a freshness unknown to her candy and cake;
Though her wares had been stale since ould Nora was young
There is little complaint you'd be carin' to make.
Well I mind, on a day, I complained of a worm
That I found in an apple, near bitten in two.
"But suppose ye had bit it, an' where'd be the harm?"
For, shure, this isn't Friday," said Nora McHugh.
O Nora McHugh, you've the blarneyin' twist in you,
Where is the anger could drame o' resistin' you?
Faix, we'll be sp'ilin' you,
Blind to the guile in you,
While there's a smile in you,
Nora McHugh.

It was Mistress De Vere, that's so proud of her name,
Fell to boastin' wan day of her kin in the peerage—
Though there's some o' thim same, years ago when they came
To this glorious land, was contint wid the steerage—
An' she bragged of her ancestry, Norman an' Dane,
An' the like furrin ancients that's thought to be swell.
"Now, I hope," said ould Nora, "ye'll not think me vain,
Fur it's little I care for ancestry mesel';
But wid all o' your pedigree, ma'am, I believe
'Tis mesel' can go back a bit further than you,
Fur in me you perceive a descendant of Eve,
The first apple woman," said Nora McHugh.

O Nora McHugh, sich owdacious frivolity!
How can you dare to be jokin' the quality?
Still, we'll be sp'ilin' you,
Blind to the guile in you,
While there's a smile in you,
Nora McHugh.

The Knights' Pilgrimage.—Mr. P. H. Kelly in his "Story of the Knights of Columbus Pilgrimage" (Kelly Pub. Co., Philadelphia) gives a chronological account of the K. C.'s trip to Europe. The little book contains many good photographs with a group of statistical facts in the final pages. Perhaps the importance of the affair called for more of a book than this is but it will be of interest to all who made the pilgrimage last year and to their friends.—A brochure issued by John A. Godrycz on "Political and Financial Independence of the Vatican" (National Pub. Co., Philadelphia) contains the proposal for a drive for war bonds to make up for the small returns from

the Peter's Pence collection. In addition to the articles on the Vatican there is an essay on the "Jewish National Home," and "The Pope's Encyclical on Reconciliation" closes the volume, which is not very carefully printed and bound.—"How It All Fits Together" (Dutton) is a popular treatise on political economy, by Leonard Alston. Written primarily for the English reading public there is much to be supplied in such a book before it will have an appeal in this country. The author's plan is to treat the economic factors in life as all parts of a great interesting game. Economic principles are unfolded in simple popular style.—Mary S. Haviland in "Training in Childhood" (Small, Maynard) gives some practical advice to mothers and fathers. Like a great many lovers of children she sees the need of religion as an essential in child-training but with her the form of religion matters little, provided it is a reality in the life of the child. An intimate knowledge of real Catholic homes would have enabled the author to understand the true force of religion in child training. In one thing she is unquestionably correct, the irreligious home makes the godless child and eventually the spineless man or woman.

SOCIOLOGY

The Duluth Experiment

DULUTH is a frontier missionary diocese. The City of Duluth has a population of 100,000; the Iron Range has good sized towns; and there are four other such towns in the diocese, long distances apart. But the most of the 22,354 square miles comprised in the diocese are thinly inhabited. There are small towns on the railways. There are people scattered in the woods, for, let me explain, the diocese of Duluth is in the main "cut-over" timber-land, which is being very slowly cleared, and converted into farms. Outside Duluth city, which is an important distributing center, and the Iron Range, which is given over to iron-mining only, the industries are farming and lumber, mostly farming. The Catholic population is over 60,000, about twenty per cent of the entire population.

There are towns that have seven Catholic families, or even fewer. Some have churches; others not. There are Catholic families scattered in the woods, in groups of three, five, seven families. There are towns that have Mass one Sunday in the month. There are Catholics in the woods that never see a priest except on weekdays. The diocese is short of priests.

THEIR PURPOSE

IN the summer of 1918 Mr. James L. Small, in an article in AMERICA, spoke of the advisability, the necessity of Catholic lay action. He would have lay catechists go into towns where there is no Mass on Sundays, teach catechism, say the rosary, help to keep the Faith alive, and prepare the way for the coming of the priest. Mr. Small's idea has been put into effect in the diocese of Duluth, though not in the precise form outlined by him.

In May, 1920, in response to an invitation from the Rt. Rev. Bishop, three Dominican Tertiaries, women, arrived in Duluth to take up religious and social work. They say in effect: "We are not nuns; we are Dominican Tertiaries living in community. Attending to our own spiritual life, we are at the beck and call of the Bishop and his priests. Charitable work; social work; it does not matter; ask the Bishop. We know that nuns go two and two. We prefer to do likewise. But if we can't spare two Tertiaries, or if one suffices to do what is to be done, let one go. On the missions we are prepared to be away for a whole day, several days, if it be for the good of religion. Of that the Bishop or the priest in charge is the judge."

As I have said, the Tertiaries live in community. They have Mass every morning. They say the Divine Office in choir. They make half an hour's continuous meditation daily. Other devo-

tions are left to the choice of each individual Tertiary. They dress in white. When they go out, they put on a black cloak. The garb is distinctive. People easily recognize them as religious women.

THEIR WORK

WHAT are they doing? They conduct a home for Catholic working girls in Duluth itself. They teach catechism at two churches and in private homes at various points in the city. They organize and conduct clubs for boys and girls. They visit the sick. Converts come to them for instruction. Two of them go every Friday to a parish outside the city that has a church and resident priest but no Catholic school. They return on Saturday, and in the meantime conduct eight separate classes for religious instruction. There is a mission sixty miles from Duluth that has Mass only one Sunday in the month. One of the Tertiaries goes there every Sunday. Children are prepared for the Sacraments. One boy, fourteen years of age, was instructed for Baptism. Adults are invited to be present. They may and do listen to the religious instruction. For them there is the rosary; remember on three Sundays out of four there is no Mass. The Tertiary, by courtesy termed Sister, joins with the children and the grown-ups in a hymn or hymns, and then begins to think of catching the train.

Mr. Small was not the only one who dreamt such a dream. Cardinal Manning had one very like it:

The Little Servants of the Mother of God, and the Little Auxiliatrices, the Sisters of St. Francis of Sales, have as their work the helping of the poor in their homes, doing all domestic and menial works of the lowest kind, spending the whole day with them, but returning to their convent at night. This is the most direct agency to teach the domestic life, and where it is possible to restore it. But we need also the help of women who are not nuns. They may be Tertiaries, and under strict direction, but without the habit, and free as to hours, going two and two.

The Duluth experiment approximates more closely to Cardinal Manning's idea than to that of Mr. Small.

The similarity between the Tertiaries and the Sisters of Charity of St. Vincent de Paul is obvious. The same idea animates both bodies. Yet we may note a difference. Whereas charitable work was the distinguishing feature of the Sisters of Charity in St. Vincent's time, catechetical work figures very largely in the life of the Tertiaries in the diocese of Duluth. The difference in conditions supplies the explanation. France in the days of St. Vincent de Paul cried out loudly for charity; the pressing need of the diocese of Duluth is religious instruction.

CARRYING THE FIRE

IS there anything of value in the idea that animates those Tertiaries? Let the reader judge for himself. Perhaps in an old, well settled, thoroughly organized, stable parish Tertiaries would be something of a spiritual luxury. But a city priest in a parish with a shifting population, a third of whose parishioners go and come within the year, may find Tertiaries useful in visiting the homes, and letting him know what parishioners he has lost and gained. And I can imagine a missionary Bishop or priest delighted to hear of religious women who live in community, have a common bond, give a promise of permanence, and are prepared to rough it, to go to missions where there is no Sunday Mass, instruct the children, and say the rosary, to go singly when two cannot be spared or are not required, to undertake any religious or charitable work, and to travel in order to do it. It would seem that our missionary dioceses in the States, and there are many such, have ample room for a body of religious women with adaptable rules, who are prepared to work for souls, and are not hampered by minute regulations and traditions, excellent for the time and place of the foundation of the Congregation or Order, but unsuited to missionary condi-

tions. For decades to come, perhaps for longer, many of our dioceses will be missionary dioceses, in which the Church is in the making. In such circumstances there is ample room for the activities of Tertiaries.

The Tertiaries have now been in Duluth for nearly a year. The experiment so far has produced most gratifying results. They are doing a surprising amount of religious and charitable work. They have secured the affections of the children they prepared for the Sacraments. First Communion takes on new joys when the Tertiaries are the instructors. They always make it a point to be present the morning of First Communion, and to each child is given some memorial of the day. The children, and those children are not going to a Catholic school, come back to them, appear periodically in their community home, or meet them at the church in which they give instruction. The sick poor are delighted to have them visit them, and charitably disposed people make them the dispensers of their gifts. There is only one adverse criticism of the Tertiaries: their numbers are utterly inadequate to the needs of the diocese of Duluth, and to pressing invitations that have already come in from the West and the South an answer has had to be returned deferring the consideration of the invitations, not from unwillingness to accept them, but simply for lack of subjects.

Let me conclude with a question that is foreign to my subject: What about men Tertiaries? Why shouldn't we have men banded together on the same or similar lines, and animated by like ideals?

P. O'Riordan.

EDUCATION

Some Colleges and the Smith Bill

THE kindness of a friend supplies me with some advance copy of a pamphlet to be issued, as the exigency may require, on the Smith-Towner scheme for Federal education. The value of this copy is unique in meeting the contemptible assertion that all who oppose this dangerous legislation are "foreigners" "un-American" "selfish", or, as the National Education Association has phrased it, "traditionally opposed to public education." I would not venture to characterize the gentlemen whom I shall quote as foreigners, un-American, selfish or traditionally opposed to public education: I am quite sure that all of them are good Americans, deeply interested in the promotion of education.

RADCLIFFE, PRINCETON, HARVARD, JOHNS HOPKINS

ON the general principle of *place aux dames*, my first quotation is from Dean Briggs of Radcliffe College, who writes on February 18, "The Smith-Towner bill, as far as I can see, would establish a new and particularly dangerous political control of the public schools. It would also create a considerable number of new political officials, and would put an enormous financial burden on the already overburdened tax-payers. I, therefore, feel strongly opposed to it."

From Princeton, President Hibben writes, on February 17, "I do not favor the Smith-Towner bill. . . . In my opinion, a centralized bureau having supervision of the education of the country would always be subject to political interests and ultimately to political control. . . . The German system of centralized educational control is, of course, carried to the extreme, but it shows the tendency of such an organization. In Germany the results have proved disastrous. . . . While we might not have the same disastrous experience in America, the Smith-Towner bill opens up possibilities in this direction." President Lowell, of Harvard, writes in the same vein on February 16. "I do not approve of the Smith-Towner bill to establish a department of education in Washington. It seems to me that the last thing we want to do is to put education into politics, and that will, I think, be the inevitable result of having a member of the cabinet at the head of the department. Not only so, but it is certain to be one of the less important positions in the cabinet,

and therefore will probably be used to give rewards to politicians not large enough to secure the greater offices." The President of Johns Hopkins University, stating "I am opposed to its passage at the present time," adds: "I feel that apart from any merits the bill may have, the United States Government ought not in the present financial conditions to assume any further burdens that are not absolutely necessary. I may also say that I am not in favor of the bill inasmuch as I believe it would inevitably lead to financial supervision of education, which, I think, should be left in the hands of the State authorities."

CLARK, GEORGIA, AND OTHERS

RADCLIFFE, Princeton, Harvard and Johns Hopkins form a fairly strong quartette. But they are not alone in this opposition. Dr. G. Stanley Hall, of Clark University, writes on February 16, "I can only say that for thirty-five or forty years every commissioner of education from John Eaton and his friends down, have made a 'drive' to enlarge the function of the Bureau of Education into a department, the head of which should be a cabinet member. Every time, an imposing array of teachers, thinking it meant added dignity to their vocation, have 'rooted' for this measure at various conventions. But every time the measure has been defeated, and always largely because most of those interested in the higher academic education, and some State authorities, saw a menace to local autonomy and feared centralization. . . . The Smith-Towner bill could hardly have been drawn more crudely if its purpose had been to invite criticism. The very first impression, from the precedence given that subject, is that the head of the bureau wants more pay, for that is the first thing provided. . . . While there are certain good arguments in favor of the bill, the preponderance, in my opinion, is decidedly against it." The President of Milton University, Baltimore, points out other dangers. "There are already too many cabinet positions. . . . My objection is not that education is not highly important, but to the fact that if the present tendency is continued, there is no reason why we should not have a 'medical' cabinet member, and then all other 'professions' and 'businesses' would feel the need of cabinet representation until the cabinet became as unwieldy as Congress itself." Dr. W. W. Boyd, President of the Western College for Women, Oxford, Ohio, writes: "The establishment of a department would draw education somewhat into politics, and would mean that the Secretary of Education would be changed every time there is a change in the national administration. Further, it would have a tendency to remove State influence and State responsibility for education. In a country as large as this is, and growing as rapidly as we are, it seems to me the smaller units will do more effective work."

To Dr. D. C. Barrow, President of the University of Georgia, and Dr. E. D. Warfield, President of Wilson College, Chambersburg, Pennsylvania, the dangers of centralization appeal. "I am in general opposed to over-centralization," writes Dr. Warfield. "Local self-government with the control of the form and supplies of education, is much safer for a democracy than the methods made odious in recent years by the German Empire. . . . The control of taxation for any purpose should be by those who pay the taxes. The attempt to evade the responsibility for taxation by transferring it from Massachusetts to Washington is contrary to the spirit of our Government." "I do not favor the establishment of a department of education," writes Dr. Barrow, "because I think it is a dangerous centralization."

BOWDOIN AND PRATT

TWO letters, one from Dr. K. C. M. Sills, President of Bowdoin College, the other from Mr. F. B. Pratt, Secretary of Pratt Institute, Brooklyn, will exhaust the space at my disposal. Mr. Pratt writes, under date of February 23:

"I beg to give a statement which I made some months ago setting forth my objections to the bill, as follows:

1. It will place in the hands of the Federal Government powers and responsibilities that belong only to the States and municipalities. Paternalism has never been the policy or principle of our Government, and if applied administratively to our educational problems would tend to kill local initiative.

2. \$100,000,000 would not be too large a sum to pay if the purposes of the bill could be secured, but experience in governmental management of affairs offers no evidence that education, a much more difficult and subtle problem than finance or economy, could be handled effectively by the Government.

3. The centralization of authority would lead to the formation of artificial standards of education. Our country is too diverse in thought and interest, and too young and undeveloped to permit standardization at this time. What is possible, and may be wise, in England and Germany would be entirely unjustified in our country under present conditions.

4. It puts into the hands of a cabinet officer a large amount of patronage and political influence which might lead, as it did in Germany in the time of Bismarck, to political and possibly clerical propaganda.

This statement was not intended as a criticism of the general object of the bill, which, as I understand it, is the better education of our people, but rather as a criticism of the methods proposed to accomplish this end."

Dr. Sills, of Bowdoin, registers his opposition with equal force, writing on February 17:

"I am opposed to the Smith-Towner bill, because

1. It means inevitably the bringing of politics into our school system. A Secretary of Education in the President's cabinet must necessarily be of the same political party as the President, and there will be all sorts of pressure brought to bear on this appointment. It does not seem to me that there is any analogy between a Secretary of Education and a Secretary of Agriculture. From the very nature of the case, proclamations, suggestions and advice from the Secretary of Education would be carried into every public school in the country, and there would be an inevitable bearing toward a bureaucratic system of education. The argument that the office would not have a political color, seems to me without weight when one considers the way in which our Government works. I have seen enough of political influence in State governments to be afraid of the same thing being introduced into any Federal system of education.

2. I believe that education should be looked after by the different States. This country is so large and the population is so great that to centralize in Washington authority and control over its school system would be to complicate matters unduly. I think also that by having the Government at Washington subsidize the States, if the Secretary of Education approved of the policies of the different State superintendents, would be to take away responsibility from the State, and at the same time build up a great deal of centralized power in Washington.

There are other features of the bill to which I object. For example, the sum of \$100,000,000 is pure hit or miss, and a portion of the bill is so very badly drawn as to give the Secretary of Education very great power; but perhaps this will at least start some discussion.

I am well aware that the bill is heartily favored by many people who know much more about education than I do; but in closing I desire to state that the bill was carefully studied by the members of our faculty last fall, arguments for and against the bill were considered, and the faculty by a tremendous majority registered its disapproval of the bill."

At another time I may add other and very interesting collegiate disapprovals.

JOHN WILBYE

NOTE AND COMMENT

Dates and Places of Catholic Conventions

HERE are some of the Catholic convention dates and places already definitely decided: June 17-20, Catholic Educational Association at Cincinnati; July 12, Ladies' Catholic Benevolent Association at Atlantic City; July 17-21, Ancient Order of Hibernians and Ladies' Auxiliary at Detroit; August 2-4, Knights of Columbus at San Francisco; August 7-10, Central Society at Fort Wayne, Ind.; August 18-21, Catholic Students' Mission Crusade at Dayton, Ohio; September 20-24, National Conference of Catholic Charities at Milwaukee; October 2-4, National Congress of the Third Order of St. Francis at Chicago. The above dates are published by the N. C. W. C., which also announces the Bishops' meeting to be held at Washington in September.

Rumanians Tax the Dead

AMONG the outrages of the war and particularly of its aftermath those perpetrated by the Rumanians in the portion of Hungary occupied by them were characterized by the utmost refinement of cruelty. We are not surprised therefore to learn of an equal refinement attained by them in the art of extorting taxes. The deficit of the Rumanian administration in the occupied Hungarian town of Arad is said to amount to 400,000,000 *leis*. To find new sources of income the town council has decided to tax the dead, naturally the dead Hungarians only. For each dead person 100 *leis* must be paid, twenty to a hundred for a coffin, ten for a wooden cross, from fifty to a hundred for crosses in stone or marble. Where these taxes are not paid the respective graves are simply destroyed by the Rumanians. Not even the dead are allowed to rest in peace. So the world has been made safe for democracy.

"First Church for Animal Rights"

THE popular doctrine of the animal descent of man is bearing fruit in animal dances, animal banquets and animal morality in the refined culture of a godless modern society, but we have been waiting for the announcement of a new animal religion. This has now arrived and promises to lift civilization to the zenith of animal perfection. The First Church for Animal Rights was organized March 13 at the Hotel Astor in New York. The cardinal point of its creed, the *New York World* tells us, is that: "Dumb animals have a spirituality which it is the duty of mankind in the interest of civilization and of Christianity to develop." Among its first disciples are mentioned a number of literary and society "celebrities," who pledge themselves to preach "the oneness of all life." This is merely a recrudescence of the absurdities of the Haeckelian Monism. In the meantime children are starving in Europe and the world is in chaos because it has turned its face from the worship of the one true God to sacrifice anew to the idols of Egypt and of Babylon. Animal religion is an old, old creed.

Pope Encourages St. Louis University Campaign

NEW enthusiasm has been given to the workers for the St. Louis University Centennial Endowment Fund of \$3,000,000 by a recent letter from the Vatican, signed by Cardinal Gasparri. He says:

The Holy Father has learned with interest and satisfaction that you are making a special appeal to the generous people of St. Louis, Mo., in order to secure a Centennial Endowment Fund to consolidate and continue the good work of St. Louis University.

There is no cause more worthy of praise and support than that which concerns the instruction and the moral formation of youth. Moreover, the splendid results already achieved by St. Louis University deserve the encouragement and support of all who have at heart the welfare of the community. The Holy Father therefore heartily recommends the campaign, which you have inaugurated, to the generosity of all classes, particularly to Catholics.

St. Louis University deserves these hearty words of appreciation, and we trust will be given also the material aid on which its future depends.

From Government Clerk to Chief of Division

AS a typical illustration of the work accomplished in the Georgetown University School of Foreign Service, the Director of the United States Bureau of Foreign and Domestic Commerce, Dr. R. S. MacElwee, in an article contributed to the March number of the *World's Markets*, gives the following interesting account:

Nearly two years ago the assistant chief clerk in the Bureau came to me one day and said that he felt he was in a blind alley, that he was not making progress, and asked what hope he had of getting into the foreign service or of being transferred to another part of the Bureau where he would have an opportunity to advance and some day perhaps become a commercial attaché. He said that he had had a high-school education, that he had had no particular business experience, and no experience abroad, and that he knew no foreign languages. I could see little to justify me in encouraging him, and he was feeling rather discouraged with his own outlook. However, I suggested that he take advantage of the newly established School of Foreign Service at Georgetown University and that, if he could gain admission to that school and work through the two years' curriculum, giving particular attention to some foreign languages, we would then be able to see whether he had acquired those things that he lacked to make it possible to give him a foreign assignment. I assured him that he could afford to do this, as he was still young, though a man with a family. He followed the course suggested. At the end of only a few months his attitude towards the work of the Bureau, his comprehension of what it was all about, and his interest in life in general, had undergone such a marked change that all in the Director's office noticed it.

When a reorganization of the Bureau was effected in the spring of 1920, after he had concluded his first year, he was taken from his position of assistant chief clerk and made the administrative assistant to the assistant director. In that capacity he showed such remarkable progress that when a vacancy occurred in the position of chief of division for the administration of the Foreign Service (attaché and trade commissioner) he was appointed to this place. In other words, before he had completed his two-year term he had shown such increased efficiency and ability that the Directors of the Bureau were thoroughly justified in appointing him as chief of one of the most important divisions. In other words, this government clerk, who had been in a rut of routine, was able to "lift himself by his own boot straps," as it were, by attending the Georgetown School of Foreign Service.

This is but one of many similar instances. The entire work of the Georgetown School of Foreign Service has been attended by unusual success.

New Hope for Catholic Missions

REFERRING to the after-war regulations regarding missionaries of former enemy nationality, an official of the British India Office recently made the following observations to a correspondent of the N. C. W. C.:

As far as the nuns are concerned, and there are very many nuns of German and Austrian nationality in India, I think I may say that the matter is settled, and no matter what may be the ultimate result of the negotiations which Mgr. Kelley, of Chicago, is conducting between the India Office and the Vatican, the nuns of former enemy nationality will not be disturbed.

Looked at broadly, this is something transcending a mere question of nationality—and I may tell you quite frankly that we have received no complaints against the Catholic missionaries of former enemy nationality. The question is one of civilization just as much as of religion. The work of the missionaries is not confined to their churches. They are in charge of schools, homes, orphanages, farms, workshops, and even at the head of cooperative societies. It is obvious that all these things go to the making of good citizens, and no Government could—even if it wished to—ignore or wish to obstruct these beneficent influences.

So it is with this in view that his Majesty's Government desires to encourage and not to obstruct the inflow of missionaries to the Indian missions, subject only to the right of maintaining public peace and good government.

The way is now clear for the return of missionaries of former enemy nationality to Palestine. Their return to India is not permitted at the present moment, but that is very far from implying that their exclusion is permanent.

Conditions regarding the Catholic missions are still very far from satisfactory. Politicians are still presuming to interfere at their own will and pleasure with the Divine work of Christ, to the irreparable detriment of souls. But we are glad to notice some abatement of the unjust regulations of the past. They should all be set aside without the least delay. Whatever might once have been said in extenuation of them there cannot now be the shadow of an excuse. It is worth while to note here the frank statement of the English official that "no complaints" were ever received "against the Catholic missionaries of former enemy nationality." Why then their expulsion and why their exclusion now?

Results of the Pope's Collection for the Starving Children

AN official statement of the results of the collection made a year ago, at the instance of the Holy Father, for the starving children of Central Europe is published by the *Osservatore Romano*. The total amount was 16,750,000 lire, which were distributed as follows:

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| 4,100,000 to Germany | 50,000 to Cilicia |
| 3,650,000 to Austria | 25,000 to Syria |
| 2,000,000 to Poland | 200,000 to Northern France |
| 1,290,000 to Hungary | 265,000 to Venetia and the Trentino |
| 1,000,000 to Czecho-Slovakia | 464,130 to Catholic committees of hospitality in Switzerland |
| 500,000 to Jugo-Slavia | 75,000 to the "Save the Child" fund for general expenses |
| 500,000 to Bulgaria | 669,300 to the "Save the Child" fund according to the instructions of the Holy Father |
| 400,000 to Rumania | |
| 350,000 to Ukraine | |
| 350,000 to Lithuania | |
| 200,000 to Latvia | |
| 226,150 to the Caucasian regions | |
| 200,000 to Armenia and the Crimea for refugees at Constantinople | |

In reprinting the above list the Dublin *Catholic Bulletin* calls attention to an unfortunate blunder that was made when the contributions from the various countries were first specified. It left the impression that Ireland had fallen far behind the other countries in her donations. Such however was not the case, although it might readily have been explained by her own great needs. The mistake was due to the fact that the Irish contributions had been sent to the Holy Father through the Irish College. Here is the official statement which now indicates correctly the various sums contributed at that date:

5,000,000 lire were contributed by America
 3,000,000 lire were contributed by Spain
 1,300,000 lire were contributed by Italy
 2,750,000 lire were contributed by Ireland
 3,750,000 lire, the balance, consists of smaller sums contributed between them by England, Scotland, France, Belgium, Switzerland and Portugal.

It can be seen that poor distressed Ireland contributed far more than her share to mitigate the distress of others. May she receive an equally generous return today when her sufferings have been redoubled.